

THE CALCUTTA REVIEW

JULY, 1951

CONTENTS

	PAGE
Artifice in Shakespearean Comedies	1
Saroj N. Ray	
John Webster	10
Sujit M. Chandra	
On Concept of Satan	19
Harendra Chandra Pal	
Note on the Coins of "Soter Megas"	31
Paresh Chandra Das Gupta	
Caesar's Troilus and Criseyde	35
Sukumar Goswami	
The Theoretical Background of State-financing of Private enterprises	45
Arunkumar Dattagupta	
and the World	53
views and Notices of Books	58
rselfes	61
fications	63

SOOTHES WITH A DROP

SOMRAJ

KAVIRAJI (MEDICATED) HAIR OIL

SPECIFIC FOR BRAIN & HAIR
KNOWN FOR ITS SCENT

AVAILABLE AT ALL DRUG STORES & STATIONERS

SOMRAJ BHAWAN

CALCUTTA

ফোন বি বি ৫০১৪

বিশ্বজ্যোতি বিজ্ঞান-মন্দির

৬৪ নং ভূপেন্দ্র বসু এভিনিউ, কলিকাতা-৪

ভারত বরেণ্য জ্যোতির্বিদ পণ্ডিত শ্রীমোহিনীমোহন শাস্ত্রী

মহাশয়ের পুত্র সুবিখ্যাত জ্যোতিষী—

শ্রীঅনিলকৃষ্ণ বিদ্যারত্ন।

কার্যাদি সম্বন্ধে পত্রদ্বারা জ্ঞাতব্য।

Old Copies of Calcutta Review
are still available

Please enquire—

Manager, Calcutta Review

SENATE HOUSE

CALCUTTA

CHOICEST INDIAN TEA LEAVES IN A
MATCHLESS BLEND

TOSH'S TEA

The Popular Quality Tea of India : A pleasure to drink & to offer

A. TOSH & SONS

TEA MERCHANTS

11-1, HARRISON ROAD, CALCUTTA.

CRCU 381

THE CALCUTTA REVIEW

AUGUST, 1951

CONTENTS

(174)

	PAGE
Transcendentalism and India ...	75
Rev. Dr. John Haynes Holmes	
Tampering with Sri Aurobindo's Words (A reply to Mr. T. Patro)	88
A. C. Das	
Indra Fights the Demons : A Vedic Myth ...	93
Sachindranath Chatterji	
A Pen-picture of Carl Milles ...	101
P. K. Banerje.	
"The UNICEF" ...	106
B. R. O'Brien	
A Mathematical Analysis of Historical Dates ...	109
S. N. Sen	
The United Nations and the World-piece ...	111
Khagendrachandra Pal	
Round the World ...	131
Reviews and Notices of Books ...	136
Ourselves ...	141
Notifications ...	143

SOOTHES WITH A DROP

SOMRAJ

KAVIRAJI (MEDICATED) HAIR OIL

SPECIFIC FOR BRAIN & HAIR
KNOWN FOR ITS SCENT

AVAILABLE AT ALL DRUG STORES, STATIONERS

SOMRAJ BHAWAN

CALCUTTA

tea

the way you drink it

You drink it leisurely in bed, still half-dreaming, and you are a king or a god with the day ahead of you, bright and rich with promise.

You drink it over your morning paper, almost unthinkingly, but deep down you know that this is a good, satisfying beginning to another day.

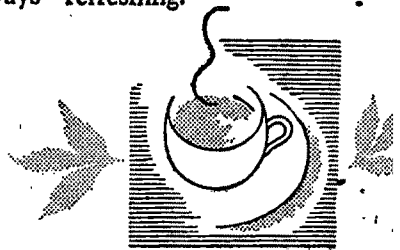
You drink it hurriedly at breakfast before rushing off to work and it punches power into you: you are armed, you are ready to begin.

You drink it at work and fatigue drops off like a cloak.

You drink it when you come home and the evening takes on a glitter and a sparkle.

You drink it alone or with friends. It is always satisfying, always cheering, always refreshing.

Issued by The Central Tea Board



THE CALCUTTA REVIEW

SEPTEMBER, 1951

CONTENTS

	PAGE
Jayarass's refutations of some indirect proofs of the Soul as offered by the different systems of Indian Philosophy. • J. V. Bhattacharyya, M.A., Ph.D.	155
The Iqbal Day ... M. L. Ray Chaudhuri, M.A., D.Litt.	176
Mahapurush Sankaradeva ... Sudhansumohan Banerjee, I.A.A.S.	186
Refugee Problem: A Sociological Study Lalit Sen, M.A.	192
The Five Year Plan ... S. R. Bose, M.A.(Cal.), (B.Sc.)	207
Round the World ...	217
Reviews and Notices of Books ...	222
Ourselves ...	224
Notifications ...	226

SOOTHES WITH A DROP

SOMRAJ

KAVIRAJI (MEDICATED) HAIR OIL

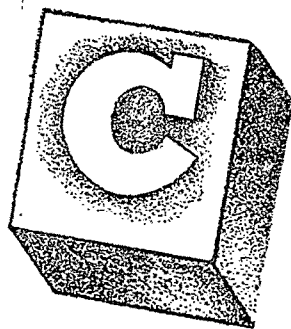
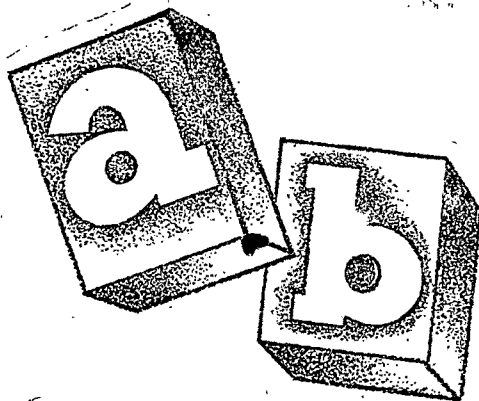
SPECIFIC FOR BRAIN & HAIR
KNOWN FOR ITS SCENT

AVAILABLE AT ALL DRUG STORES, STATIONERS

SOMRAJ BHAWAN

CALCUTTA

the



of



- The number of tea gardens in India exceeds 6,000 with an acreage of three-quarters of a million acres.
- The Indian Tea Industry employs a labour force of a million and a quarter.
- The Indian Tea Industry's capital investment amounts to over fifty crores of rupees.
- India produced nearly six hundred million pounds of tea last year.
- Exports of tea during the fiscal year ended March, 1950, earned foreign exchange worth over 72 crores of rupees.

**the
nation's
beverage**

tea

CRCU 381



Gcs 3969

THE CALCUTTA REVIEW

JULY, 1951

ARTIFICE IN SHAKESPEAREAN COMEDIES

SAROJ N. RAY, M.A., Ph.D. (*London*)

Disregard for artifice is perhaps the chief characteristic of romantic art. Shelley thought that poetic inspiration sought a spontaneous expression and chose its own medium of communication. This may be true of lyric poetry, but such an elaborate and organised thing as drama must have a technique, traditional or improvised for the occasion. Shakespeare indeed was a romantic artist, and it is true that he defied all conventions, but if we pry into his workshop, we shall discover many oddments of varied origins, whose skilful use went to the making of his thing of beauty. While he ignored Classical conventions, he had no hesitation in utilising for his comedies the objects of interest and comic contrivances from the Classics.

He enjoyed fun wherever he found it, whether from the Miracles, Moralities and Interludes or from Plautus and Terence. It is now of course a commonplace of criticism to say that the Classical influence on him was not the result of Latin scholarship as in the case of Ben Jonson. It was not necessary either, for the whole atmosphere of British theatre, then existing, had already absorbed it through translations and adaptations and the stock-in-trade of the Classical stage was before all practisers of the dramatic art.

Prof. Allardyce Nicoll rightly remarked of the Pre-Shakespearean plays that these had lot of fire but little form. This is not only true of them but in a great measure even of Shakespeare himself, for in comparison with the skilful manipulation of plots by Plautus, and to some extent by Terence, and their strict logic for dramatic sequence, Shakespeare would seem just a novice in his art.

Of fire, Shakespeare had an immense share, and this enabled him to carry his dramatic activities to such a conspicuous success. The age of Shakespeare has been characterized by Dowden as one of 'vigorous mundane vitality.' This vitality, as it reveals on one hand the tragedy of life by intensifying our capacity for passions, so also enables us to perceive and enjoy the comedy of life; for vigour alone enjoys folly. Shakespeare had successive phases of comic and tragic writing. Nay, he mixed the two types together and created, or helped in creating, a new type called tragicomedy, in which tears and laughter joined together in producing a thing of beauty. This was much to the chagrin of his contemporaries brought up on Classical traditions which sought to keep the two things separate. Ben Jonson hated it, and Molière and his English contemporaries of the Restoration period never practised it. But Shakespeare, an acute observer of nature, demonstrated the falsity of the view by his own productions. If tears and laughter went together in life, why should they be presented in dissociation on the stage, which was supposed to mirror nature? He was therefore not afraid of introducing laughter even in the house of death. If a murder had taken place in the castle of Macbeth, the porter was not expected to know it; nor even if he knew it, was he to express himself in a way which was not his own, particularly, at those early hours of a night celebrated with such conviviality as the presence of royalty would demand. Moreover, as a consummate artist, did he not perceive that an ever-rising tempo of sensation, as in Otway or Dryden, was fatiguing to the mind? Practising upon the Classical doctrine that humour produces a degrading effect on tragedies, the writers of heroic tragedies in England produced the most languid results. Like the proverbial jade, human mind cannot be constantly lashed to attain a momentum, or, as in this case, to follow the crescendo of dreadful or pitiful sentiments. That is viewing art in an unnatural isolation; and an art which is not fed by the vital spring of life decays and dies as did that of the *Fin de siècle*.

We must take into consideration another artistic fact. Just as a flash of lightning on a stormy night intensifies the surrounding gloom, so does humour in a tragic scene. The sallies of abortive jokes which the clown flings at the wistful and anxious Desdemona (Act III, Sc. iii in the face of the impending calamity, only serves to emphasise the horror of the coming scenes. Similarly, the innocent prattle of Lear's Fool with the raving king deepens our pity. It is the smile that dies on the lips of a bereaved mother at the unexpected presence of an old friend among the mourners. Though making this use of humour in tragedies, Shakespeare never forgot the limitations of his art, nor

transgressed the sense of propriety. The death of Mercutio, over with his jokes and gossips, prepares us for the latter part of the grim tragedy when fate overwhelms the two star-crossed lovers. In the crowd of events which occupy the last part of *King Lear*, the Fool is no longer heard of. The scenes are too tragic, too gripping to need any further aid to make them grimmer.

It is interesting to note that Shakespeare in his last plays does not make any use of fools. Thinculo, the only professional jester employed in these plays, is so overwhelmed by the situation in the earlier part of the drama that he has no opportunity of even twisting a single word; in the latter part, he appears as a criminal beaten all over craving for mercy. Moreover, in that all-pervasive atmosphere of serenity and joy, when all sins have been repented, all wrongs forgiven, what need has he to play a part? In *Winter's Tale*, where there is no fool, Autolycus, the thief, plays a more important part than that of a professional clown. His tricks and songs add to the pleasure of that drama of reconciliation. What is more, on him depends the most vital link of the play, the happy denouement. Our heart blesses him just as the reader of *Abhijnan Shakuntalam* do the poor fishermen for recovering the tokens which effect the re-union of Shakuntala with Dushyanta. Though a thief, he stands before us with a message of joy, and his knaveries augment the mounting happiness of the drama.

This is in justification of Shakespeare's use of humour in his tragedies, and the need for, or otherwise, the absence of, court fools or licensed jesters in his dramas as the traditional purveyors of humour.

This brings us to the machinery of Shakespeare's humour, his comic artifice, the technique by means of which his comic insight finds expression. At the very outset, one must recognise that the subject is complex and varied, and can best be studied under three heads: (i) traditional, (ii) topical and contemporary, (iii) personal.

Shakespeare was the last person to reject materials handed down from generations and used by others with success. But in using these, he exercised his unique judgment and acute taste. Since the days of Morality plays, the pranks of Vice and his disappearance from the stage on the back of the Devil or his final punishment when he received a co-operative thrashing on the stage have been the source of infinite fun. Shakespeare's refined taste could not stoop so low, but the discomfiture of Falstaff in *The Merry Wives of Windsor* and the humiliation of the puritanical Malvolio are no doubt the legacies of the Moralities. The clown or the court fool is undoubtedly the Elizabethan transformation of Vice and plays a conspicuous part in Shakespeare's dramas, beginning from Speed and Launce in *The Two Gentlemen of Verona*, Costard in

Love's Labour's Lost, the only sensible person though a stage clown, in that play of learned fools, to Touchstone and Feste, the kings of clowns. It is however significant that he did not exploit that popular motif of fun in the Miracles, viz., the husband-wife tiff leading ultimately to the beating of the woman by her masterful husband as in the Townley play of Noah. This was perhaps considered too vulgar for the Elizabethan taste.

Similarly, the intriguing servant and the prodigal son of the Classical comedies do not appear very much in Shakespeare in the same sense as in Plautus and Terence and their English imitators. Their only echoes are perhaps heard in Falstaff and Prince Hal. We do not have anywhere a resourceful slave like Davus in *Andria*, Syrus in *Adelphi*, Geta in *Phormio* of Terence or Palaestrio, the slave of Pleusicles, in *Miles Gloriosus* of Plautus, whose cunning saw his master, restores his beloved Philocomasium to freedom and defeats Pyrgopolynices, the braggart warrior." The slaves play a more important part in these dramas than the so-called heroes. Their intrigue is the chief part of the plays, and their ingenuity the source of laughter. Intrigue in itself for creating comic situations is not rare in Shakespeare. It is in abundance in *Merchant of Venice*, *Twelfth Night*, *Merry Wives of Windsor*, *Measure for Measure* and *A Midsummer Night's Dream*, though in the last-mentioned effected through supernatural agencies.

Situations undoubtedly play a very important part in producing, humour, but they are not so exquisitely planned in Shakespeare as in Plautus and Terence of their later followers, Ben Jonson and Molière, in whom the argument of the play is so carefully manipulated as to lead to an explosive situation. There is again a great difference in the treatment of the comic characters in the two types of plays: Whereas in Shakespeare they enter into the wholehearted enjoyment of the fun they provide for the audience, in the Classical comedies, they are merely unconscious instruments of laughter, standing outside the feast they prepare. In Plautus's *Cistellaria* ('Casket Comedy'), Syra, the bawd, causes much pleasantry in her drunken confessions, but is unaware of the effect she produces on others. Similarly, the incomparable M. Jourdain in Molière's *Le Bourgeois Gentilhomme* who discovers for the first time at the age of forty that all his life he has been speaking prose, contributes to the delight of the play without knowing it. As a matter of fact, in the ancient comedies, the slaves play a grim part, because if they succeed in their game, they are rewarded with manumission, if they fail, they are sent to the cornmills to grind for ever.

Shakespearean comedies have very little plots, at least nothing in comparison with the Classics or their followers. Situations undoubtedly

are of great importance in them as in the latter. But the comic effect is nowhere entirely dependent on intrigues and situations as in most of the latter plays. In Shakespeare, words are a fruitful source of humour. As the effect of the Renaissance, the age had come into the possession of a vast store-house of words of Latin origin. The two ancient seats of learning in Britain had been teaching Logic and Rhetoric, both of which created in the mind of the young learners an unprecedented interest in words. It would be no exaggeration to say that people of the age were intoxicated with words. The schoolmen had already initiated them to the splitting of terms and a curious process of deduction. The rhetoricians taught them the figures of speech. These two attained a popularity, inconceivable today, through the writings of Lyly, the author of *Euphues*. The fashion of logic-chopping and word-fencing had come, and these are the staple of Shakespeare's humour. Shakespearean Clowns of the better sort, like Touchstone and Feste, combine in themselves the schoolman and the rhetorician. Lady Olivia in *Twelfth Night* rebukes the Fool for being late, and says, "Go to, you're a dry fool: I'll no more of you: besides, you grow dishonest." Whereupon the Fool replies: "Two faults, madonna, that drink and good counsel will amend: for give the dry fool drink, then is the fool not dry: bid the dishonest mend himself; if he mend, he is no longer dishonest; if he cannot let the botcher mend him. Anything that is mended is but patched: virtue that transgresses is but patched with sin; and sin that amends is but patched with virtue. If that this simple syllogism will serve, so; if it will not, what remedy?"

We can very well imagine the pleasant reaction this curious syllogism must have produced on the university wits and intellectuals of the day. The other popular source of fun was the three figures of speech: Antithesis, paradox and pun, specially the last one. Hamlet asks one of the grave-diggers whose grave he was digging:

Ham—Whose grave's this sirrah?

Clown—Mine, Sir.

Ham—I think it be thine, indeed; for thou liest in't.

Clown—You lie out on't, sir; and therefore it is not yours: for my part, I do not lie in't, and yet it is mine.

Ham—Thou dost lie in't, to be in't and say it is thine: 'tis for the dead, not for the quick; therefore thou liest.

A beginner in the use of English prepositions will find enough material here for his delight and instruction.

The supreme example of Shakespeare's parody of Euphuism however is provided by the funny speeches of Prince Hal and Falstaff in the first book of *King Henry IV* when Falstaff plays King the father

and taxes the truant son: "For though the camomile, the more it is trodden on the faster it grows, yet youth, the more it is wasted the sooner it wears. That art my son, I have partly thy mother's word, partly my opinion, but chiefly a villanous trick of thine eye, ... If then thou be son to me, here lies the point; why, being so to me, art thou so pointed at? Shall the blessed sun of heaven prove a micher and eat black-berries?"

The pernicious tendency of punning is indulged in by such a serious character as John Gount even in his death-bed and Othello's Fool just on the eve of the tragic scenes. The Cobbler in Julius Caesar cannot repress the temptation of playing with the words 'Soul' and 'sole' even at the risk of a serious reprimand from the Tribune.

Shakespeare's delight at these absurdities will perhaps best be seen in *Love's Labour's Lost* where Bion the scholar alludes to the futility of 'scholarship by saying: "Light seeking light doth light of light beguile." But the most remarkable example of scholarship being a lure instead of light is Holofernes, for the schoolmaster does not know what use to make of his chains of synonyms. In his dispute with Dull the Constable, who does not know the meaning of the Latin phrase *haud credo*, he goes into a volley of synonyms: "Most barbarous intimation yet a kind of insinuation, as it were, in via, in way, of explication; facere, as it were, replication, or rather, ostentare, to show, as it were, his inclination, after his undressed, unpolished, uneducated, unpruned, untrained, or rather, unlettered, or ratherest unconfirmed fashion, to insert again my *haud credo* for a deer. If Holofernes wrestles with his synonyms, Don Armado, another character of the play, is at sea with his rhetoric. For he writes to the King of his discovery of the Court Fool Costard with a girl: "So it is besieged with sable coloured melancholy, I did commend the black-oppressing humour to the most wholesome physic of thy health-giving air; and, as I am a gentleman, betook myself to walk. The time when. About the sixth hour; when beasts most graze, birds most peck and men sit down to that nourishment which is called supper."

If the New Learning had brought about this sort of linguistic unbalance amongst gentlemen, what about its effect amongst the illiterate? The constable Dull, who has come to the Duke for an interview, asks Biron who amongst the gathering was the Duke. Biron points out to him; in his self-importance, the Constable says that he himself of course represents the Duke, being the latter's *third borough* or the constable. But he wants to see the Duke in flesh and blood. And this is his language: "I myself reprehend his own person, for I am his Grace's tharborough."

This unfamiliarity with Latin words, but the desire to cope with them, produced Malapropism long before Sheridan. The constable Dogberry in *Much Ado about Nothing* is the prototype of Mrs. Malaprop. Mrs. Malaprop speaks of the alligators of the Nile as the the allegories of Nile; Dogberry makes the unforgettable statement: "Comparisons are odorous," and then relates to Leonato how while keeping watch the preceding night, he had *comprehended* two *auspicious* persons. //

Nothing is more funny than misplaced scholarship, and its supreme example is Touchstone. When the Clown meets Audrey, he asks the latter: "Doth my simple feature content you?" Audrey, a rustic girl, is not expected to follow the sense of *feature* derived from O. F. *Faiture*, and Lat. *Factura*, and *content* from Lat. *Con-tinere*. Audrey therefore asks "Your features! Lord warrant us! What features? Touchstone swells up with a scholarly pride at her ignorance, and remarks: "I am here with thee and thy goats, as the most capricious poet, honest Ovid, was among the Goths." But poor Audrey's ignorance is appalling, and Touchstone in disgust says, "When a man's verses cannot be understood, nor a man's good wit seconded with the forward child understanding, it strikes a man more dead than a great reckoning in a little room." Nothing comparable with this can be met with either in the Classics or their followers. The obvious reason no doubt is the influence of the Age, just as the universal use of slaves in the Classical comedies was the effect of their own Age. It is the mental attitude that makes for good deal of the difference. Captain Bobadill, though a spiritual descendant of Miles Gloriosus, never brags about his relationship with Jupiter and Mars like the Greek braggart, nor does an Elizabethan fairy deliver herself to the audience like her Roman counterpart in the following words: "Lay low your foemen, earn laud and laurels, and let the conquered Carthaginians feel your righteous wrath."

One traditional comic artifice coming from Plautus's *Menaechmi* or the Two Menaechmuses exploited with great success by Shakespeare is the mistaken identity of a character. This is effected by the appearance on the stage of twins, such as the Antipholuses and Dromios, two pairs of twins, in *The Comedy of Errors*, or Sebastian and Viola in *The Twelfth Night*.

Disguise has no less been a fruitful source of this sort of comic situation. Portia as a lawyer and Nerissa as her clerk, Viola as Cesario and Rosalind as a young shepherd are figures of fun though they play very earnest and passionate parts. I am at a loss how to classify Bottom's translation into an ass, whose shape 'enthrals' the amorous

fairy queen, Titania. Transformation undoubtedly is something more than disguise.

But Shakespeare did not always have to go very far in search of comedy. It lay around him even in his workday life. The primitive stage which he had to handle provided him with ample material for comic representation. Nothing can be more funny than the theatrical party which was engaged by King Theseus in *Mid Summer's Night's Dream* to present *Pyramus and Thisby*, particularly, Nick Bottom, who was prepared to play all parts, including that of Pyramus, the lover, Thisby, the beloved and the lion that was supposed to kill Thisby, and gave a vocal proof of his efficiency in all of them. No less enjoyable is the part of that gallant citizen who played the part of the Wall, with lime, and plaster on his patient face, through whose "crannied hole or chink" the lovers "did whisper often very secretly." Even in that court of death where the bewildered Hamlet does not know what to do, the poor strolling players with their outfit of beard, wig, or mantle in their slender wallets, the boy who plays Hecuba with the night's growth on his chin and a razor in his pocket, offer a little comedy which illumines the encircling gloom.

And in the city of London, not far from the Globe Theatre, amongst his own acquaintances, he must have discovered that supreme example of comedy, Falstaff, and in his own country-side his foils, Mr. Justice Shallow and his colleague Silence, the two bovine samples of humanity. It is said that Shakespeare's genius overreached itself and he was borne away on the wings of his own imagination in creating that marvel of artistic pleasure, Falstaff. He is like a Memphian temple of many facades that has challenged the understanding of the successive generations of readers. It is difficult to say how much of the traditional braggart of Miles Glorious type, how much of the symbolical element represented by the Vice of the Morality plays, or how much of pure fancy went to his making. Possibly they all had a share in his creation. But can we not imagine that Shakespeare saw him in real life, may be in miniatures, which were organised into an epitomic whole by the superb genius of the comic architect? We laugh at him because we see so much of us in him on the stage. We see in him the antiheroic, the bathetic Sancho Panza that is in us. The average man enjoys Falstaff because the coward, the liar, the thief, the cheat, the sensual that are in us, but which we will not confess even to ourselves, are displayed before us; and we forgive him because, like ourselves, he confesses to Prince Hal, man's better self, "Thou seest I have more flesh than another man, and therefore more frailty." Bradley in all his Victorian seriousness has had much ado

in discovering a consistency in that mass of inconsistencies. Shakespeare of course had recourse to many artifices, but the artist in him rose, once for all, above his imitations and borrowings, and presented us with a piece of life, as life is in reality, endowed with a charm indefinable, though found in endless contradictions.

All artists have their tools and materials; Shakespeare also had his own. But the great artist is he who can employ them with detachment and freedom and transmute them into things of beauty and pleasure. It is true Shakespearean comedies are neither so well-constructed nor intellectually so satisfying as their Latin models, but whether in the use of braggarts, or in that of twins, he not only surpassed his predecessors, but even himself, in beauty and charm. If Miles Gloriosus (Pyrgopolynices) of Plautus is really the prototype of Falstaff, what is that Protean braggart in comparison with the man who was not only witty himself but the cause that wit was in others? There is not another character in European literature like that Protean personality, brimming over with fun and confident of himself in his resourcefulness. Shakespeare himself had created braggarts, like Parolles (*All's Well that Ends Well*) and Pistol (*Henry IV, Part II*), but Falstaff is as far away from them as Touchstone or Feste from Launce and Speed. Similarly, Shakespeare surpassed his early sketches of twins in Antipholuses and Dromois when he presented the English stage with the characters of Viola and Sebastian. It is not difficult to recognise that the difference between all these contrasted pairs is the difference of mind and matter. Likewise, in verbal conceits, witticism and pliant use of words which Lyly taught the Elizabethan world, he beat him even in his province. Both Lyly and Shakespeare had recourse to the play of fancy in the humorous use of words, but the genius of the poet, airy and subtle, flickered round its object, like a gleam of light, whereas that of Lyly chopped about. Thus in every instance, the artifices employed by Shakespeare were transformed into things vastly different from their traditional prototypes.

JOHN WEBSTER

SUJIT M. CHANDA, M.A.

Webster was not a tragedian in the strict sense of the term and he never tried to be one. Nor was he, as G. B. Harrison suggests, a pessimist giving ironic judgments on life. His genius being a blending of many different qualities which normally do not co-exist causes controversy among critics. He is a dramatist bearing resemblance to a tragedian, a poet with love for beauty of diction and a moralist anxious to give a message through his art. The third element in my opinion has not received adequate attention from critics. I shall take it as the starting point of my discussion.

That Webster has a moral vision is indisputable. It is patent in all his works. It has crystallised into a particular philosophy of human conduct in Webster's mind. In his eyes life on earth is a clash between good and evil, between virtue and vice, resulting ultimately in the defeat of evil. This defeat occurs on the spiritual plane for virtue attains full glory after death.

Let us examine how Webster is influenced by this vision in his handling of characters. (Webster's villains are not like Shakespeare's Iago incarnations of unmitigated evil. Even the worst of them has one positive quality, is endowed with a shred of goodness; it is his awareness of guilt. Crime he does not commit with a clean conscience. Everytime he commits a misdeed he feels, though he does not express it, that he is violating that Divine Law. That his acts have moral sanction behind them he does realise.) To this aspect of his mind Flamineo refers himself in an unmistakable language—

“ I have lived
Riotously ill, like some that live in court,
And sometimes when my face was full of smiles
Have felt the maze of conscience in my breast.”

On the eve of death being smitten with conscience he cries “ My life was a black charnel.” In case of his sister, Vittoria, the voice of conscience is louder. Death she regards not as a pitiless destiny but as a stern punishment she deserves. In her last few moments she gains a new vision. She comes to the conclusion that for all

wrongs she has done nothing short of a painful death can be an adequate punishment.

“ Oh, my greatest sin lay in my blood.
Now my blood pays for it.”

Her reaction in an earlier scene to Flamineo's proposal of suicide was significant. The suggestion of suicide appeared to her horrible.

“ Are you grown Atheist? Will you turn your body
Which is the goodly palace of the soul
To the soul's slaughter house
I prithee yet remember
Millions are now in graves, which at the last day
Like mandrakes shall rise shrieking.”

From such utterances made by Webster's villains it is obvious that they have not given themselves wholly to the devil. They are not irredeemably lost.

Not only that. The last moments in the lives of these wicked characters are coloured by a fresh attitude towards life. Behind Brachiano's death Flamineo sees the intangible hand of Divine justice. In all sinful acts of Brachiano he was an accomplice. Now that the chief culprit is dead he stands somewhat unnerved, brimful of superstition and terror of the unseen world. When he is thus tortured with guilty fear, he sees Brachiano's ghost. It is significant that the ghost is only a spectre that does neither speak nor take part in the action.) Webster presents it more as a creature of Flamineo's imagination than anything else, as a product of his spiritual terror.

“ What a mockery hath death made thee (cries Flamineo) thou
look'st sad.

In what place art thou? In you starry gallery?
Or in the cursed dungeon? No? Not speak?
Pray, Sir, resolve me, what religion's best
For a man to die in? Or is it in your knowledge
To answer me how long I have to live?”

No longer has he any illusion. He feels a premonition of danger. When reduced to this state, he wants to test his sister, to find out if he can rely on her help in an hour of crisis and with this intention he offers his proposal of simultaneous suicides. A successful dissembling.

The plot reveals that Vittoria far from nourishing sympathy harbours hostile feeling. She would not give her life but would rather take his. So it is clear that a wrong-doer has no genuine friend or sympathizer even among his fellow-sinners. The evil that he has been practising so long has done him no good. Not that he is now realising the value of good or the power of virtue. It is not a moral ascent of that type. All it means is that he has come to realise the barrenness, the profitlessness of evil. In this mood he dies—

“ I do not look
Who sent before nor who shall follow me;
No, at myself I will begin and end
This busy trade of life appears most vain,
Since rest breeds rest where all seek pain by pain.”

So the point I am trying to establish is that (Webster's villain declares towards the end of his life with the emphasis of one who has learnt after much bitter experience that evil spells ruin, that it meets retribution. By dying he proves that evil leads to suffering and death.) In other words, Webster gives this message that ultimately on the spiritual plane good triumphs over evil. It is a glorification of virtue, an assertion that the moral law of justice is relentless. The intrusion of evil may cause a temporary disturbance, the moral law may be defied for sometime but in the long run it is sure to assert itself.

(In the treatment of Bosola the dramatist's moral bias becomes clearer. Bosola is more devilish in acts than Flamineo but he has an element of good in him. From the beginning he shows a tendency to appreciate those who are virtuous and hate those who sin. Most of his misdeeds he commits not merrily but against his will: A victim of poverty, he offers his services to Ferdinand and the Cardinal in the hope of making fortune. He is indeed of money and they are ready to give money, that is the sole cause of their partnership. Their views he does not share. Only to gain wealth by pleasing them he tortures the Duchess in an human way. But while his hands torture her his mind shrinks in disgust from the cruel brothers. In his heart grows up a deep sympathy for the Duchess. He talks to her in a sympathetic voice even at the moment of torture. Finally when he stands before her dead body alongside Ferdinand he realises to the full the horror of his own act—

“ I stand like one
That long hath taken a sweet and golden dream :

I am angry with myself now that I wake
 I would not change my peace of conscience
 For all the wealth of Europe."

From horror he proceeds to repentance. Then with a view to make compensation for his sin he decides to protect Antonio from his enemies. But fate wills otherwise, he kills unwittingly the man whom he wants to save. A little before death he cries that he was "an actor of all much against his own good nature." Here the dramatist seems to comment that one cannot escape the consequences of one's misdeed. So Webster shows how a sinner after a tempest of suffering gains a new outlook. Sin followed by retribution and its effect on the mind of the sinner constitute Webster's theme. It is his subject-matter in the "White Devil" as well as in the "Duchess of Malfi."

This is Webster's concept of the problem of evil. Impelled by this idea (he shows in every play a sinner who having voluntarily chosen to follow evil passes from crime to crime and later being punished by Divine justice comes to realise that evil is unprofitable. So his is primarily a moral attitude.) True, Shakespeare's plays also generate a love for moral good. But with Shakespeare it is the emotional effect of a play as a whole as of every good work of art. There is no preaching, no attempt at inculcation in Shakespeare. But Webster does preach. In a grave voice he tells mankind that justice cannot be long thwarted, ultimately evil is punished. The concluding couplet of the "White Devil" is a summing up of the entire play—

Let guilty men remember, their black deeds
 Do live on crutches made of slender reeds.

At the end of each play occurs a re-establishment of the moral order which was temporarily overthrown by forces of evil. Men return with relief to their long-interrupted, fondly-cherished peaceful life.

(Tragic picture is incompatible with such a faith. One inevitable consequence of this moral vision is that Webster gives to his good characters more or less passive roles. The main spring of action in each play is a villain.) In one it is Bosola and in another it is Flamineo. (Webster's object being to show a gradual realisation of the true nature of evil and of its importance against Divine justice in these wicked characters he keeps the good characters all through flawless and unimpeachable. They retain and preserve their moral qualities. Not for a moment does there arise a conflict in any one of them between good and evil. They remain solid masses of goodness.

They stand out till the end in a sense, as mono-emotioned characters. Inner conflicts which Shakespeare ascribes to his heroes and heroines and to a score of other major characters Webster confines to the wicked characters only. For they serve his moral purpose. Webster's theory is that the wicked characters are not devoid of intelligence. They can distinguish between good and bad. Voluntarily and in cool brain they choose evil and are later punished for their choice. It is to illustrate this point that Webster endows the wicked characters with inner conflicts.) Let us recall the scene in which Ferdinand shows the first sign of repentance—

(Bosola shows children strangled)

Bosola : Alas, how have these offended?

Ferdinand : The death of young wolves is never to be pitied.

Then he looks at the Duchess and shrieks—

“ Cover her face : mine eyes dazzle : she died young.”

It is the sight of his victim, his innocent sister with an exquisitely beautiful face lying dead, that brings home to him the monstrosity of his act. It seems to Ferdinand that the brilliance of her guileless face is dazzling his eyes. He asks Bosola why did he not flout his order. To dispel his panic Bosola assures him that nobody on earth will be able to detect the murder. This argument cannot stop the clamour of his conscience. He cries—

“ O, I'll tell thee;

The wolf shall find her grave, and scrape it up,

Not to devour the corpse, but to discover the horrid murder.”

What he thinks “dazzling” is, in fact, his spiritual terror, the pang of his guilty conscience. It is the beginning of his spiritual agony that subsequently drives him mad. In her lifetime the Duchess could not frighten Ferdinand but after death she has beaten him. It may be concluded, therefore, that the inner conflict in Ferdinand as in other wicked characters of Webster is a dramatic device intended to illustrate the author's theory of the gradual punishment of evil.)

In Shakespeare inner conflict is usually a tug-of-war between innate good and growing evil. It starts before the crime is committed. Macbeth's conflict reveals how he passes from good to bad and from bad to worse and Othello's is a process of steady degeneration. (In

Webster conflict starts in a sinner after the commission of sin and shows how gradually he is led by repentance to a perception of the inexorability of the moral law. So through conflict in a wicked character Webster gives an overt message condemning villainy and promising peace beyond death to those who live virtuous lives.)

To Shakespeare the essence of dramatic action is a conflict of forces contending within the mind of a character, to Webster it is a clash of two groups of characters who range themselves under the banners of Right and Wrong. How much Webster loses becomes clear when one compares him in this respect with Shakespeare. One of the prime essentials in Shakespeare's conception of tragedy is undoubtedly inner conflict in the hero. Shakespeare uses it as a device to raise our sympathy and intimate love for his hero. He introduces inner conflict to give his hero a semblance of reality, to endow him with the concreteness of physical existence. It makes us feel that Macbeth or Othello is a creature of flesh and blood; enjoying and suffering in the same way in which we do. So we are stirred more and much more intimate feeling is aroused in us by a hero of Shakespeare than that of Webster. His notion that a struggle between right and wrong is the most pre-eminent fact of life colours his work. He takes interest in characters mainly in so far as they represent the spiritual struggle.

Cornelia represents morality, the honour of a house whose good name has been soiled by degenerate children. Isabella is an incarnation of faithfulness. It is possible to murder her by a poisoned picture only because she loves her husband. They are faultless, they are only victims in the tumult of passions. (The Duchess in the "Duchess of Malfi" though heroine of the play is virtually actionless. Besides marrying the steward she loves she does nothing.) Clifford Leech makes a wrong estimate of this character. While discussing the implications of tragedy in his book—"Shakespeare's Tragedies" he speaks of Shakespearean heroes and the Duchess at the same breath as though they all belonged to one category. There is no temperamental affinity, not a whit, between the Duchess and a Shakespearean hero. (In case of a tragic hero a minor flaw of character under the impact of some external evil grows and expands till it magnifies into some violent negative passion which ultimately causes ruin.) In Macbeth it is innate ambition that being operated upon by the supernatural flames into a violent passion. With Othello it is lack of intellect which turns at Iago's instigation into green-eyed jealousy. (You will look in vain for such convulsion in Webster's Duchess. Her spirit is invulnerable till the last moment of her life. Unbeaten by the cruelties of her brothers and absolutely untouched by the malign

influences that are at work all around, she clings to her faith to the end. No amount of torture can shake her loyalty to her husband. At no time is there in her mind any division of feeling or degeneration. There you will find nothing save a single-minded devotion to her husband. A Macbeth or an Othello descends morally as the drama advances. But she does not, she ascends. The more she suffers, the richer she becomes morally. Bosola says her behaviour is so noble that it "gives a majesty to adversity." She refuses to stoop and she remains unconquered. The positive qualities of her character do not depart, they remain intact. Her valiant spirit asserts itself—"I am the Duchess of Malfi still." Judged strictly by Aristotle's theory of tragedy this character is, therefore, deficient for she cannot produce a cathartic effect like a Macbeth or an Othello. But this character serves Webster's purpose, she helps Webster to illustrate his philosophy of human conduct. And she arouses our admiration by the defiant assertion of her personality. We like her for her undaunted, steadfast clinging to her personal life and vision. She cannot evoke pure tragic emotion but she does excite strong feeling. Webster has built her on the grandest scale. Webster's world is gloomy and to some extent horrid where good characters suffer indescribable misery till their bodies perish but their spirits remain unconquered and where wicked characters wallowing in sins after being caught in their own toils realise the futility of evil.)

Some words on Webster's Vittoria of whom critics have always spoken eloquently. It is my conviction that this character, even if nothing else of Webster's works has survived, would be amply sufficient to preserve his name from oblivion. In Vittoria evil has been clothed with magnificence. Far more reprehensible than infidelity is her offence. She is guilty of adulterous thought. Not only that, she instigates Brachiano to murder two innocent persons. But though morally corrupt she extorts our admiration. For her conduct is marked by an exceptional dignity, there is something regal in her bearing. In the court she stands against hostile criticism as a massive fort of pride. The professional lawyer for whom she has only contempt she drives away with a few curt remarks. And then she turns to the Cardinal and Duke Francisco. In reply to their charges she pours out a torrent of furious energy. Finally with a shower of curses upon her judges, her eyes burning with anger, she sweeps out of the court. It is her power to raise a bold voice in self-defence in the face of indictment that arrests us. We feel not only admiration but pride, pride because in her human nature has come to a fine flower. With equal dignity Vittoria meets the retribution of her crimes in the last scene. There she shows

even when on the point of death a unique imperturbability, something we do not find even in the great heroes of Shakespeare. In his last moments Macbeth is full of despair, Othello dies torn with repentance and clear brought almost to a nervous breakdown by his hope that Cordelia yet may come back to life. But Vittoria?..... Calm and dignified as she is, she makes one brief remark—"my blood pays for my sin." Her calmness is so imposing that it fills even Flamineo with awe who exclaims—

"Thou art a noble sister!
I love thee now:"

Vittoria pays no heed to these words of appreciation, she prepares herself for her unknown journey.

"My soul, like to a ship in a black storm,
Is driven, I know not whither,"

She leaves an indelible impression on the mind of the reader. The Duchess and Vittoria are two marvellous creations of Webster.

(Webster brings in horrors, a procession of ghastly murders and brutal tortures, in pursuance of his moral aim. Every scene of horror in his work is intended to show in strong visual terms his theory of spiritual struggle. An analysis of some concrete cases will reveal Webster's method. The first scene of Act II in the Duchess of Malfi where the Duchess standing with a dead man's hand is told that it is a piece chopped off from the body of her beloved is dreadful. Webster's emphasis) to me it seems, (is not so much on this spectacle as on the remark that comes from the Duchess's lips at this hour—"There is not between heaven and earth one wish I stay for after this." Her life she has dedicated to her husband. If that husband is dead, she will crave for nothing but death. We see in her eyes when she utters these words the glow of triumph, the spiritual triumph of virtue. When executioners come with all the paraphernalia of death, namely, a coffin, cords and a bell, she welcomes them—

"Pull, and pull strongly, for your able strength
Must pull down heaven upon me."

This horrid scene of strangling brings out the best in her, that is, her infinite power to endure. Webster is, in other words, extolling virtue.) Scenes of horror abound in Shakespeare also. On a stormy

night when there is anarchy in nature Lear robbed of his royal garment walks about in the company of a Fool and a lunatic. Lear is then in a state of disintegration, all the glittering qualities which he possessed at the beginning of the drama have left him. A scene of horror is there needed to bring home to the reader the disintegration of the hero, the dissolution of his noble faculties. Lear in that scene symbolizes human greatness in defeat. (Webster introduces horrors, in the majority of cases, to show not the disintegration but the spiritual elevation of the hero or the heroine. Through the increasing darkness of the situation the Duchess emerges as a titanic figure, a person physically ruined but unvanquished in spirit. So horrors are used in this play by Webster mainly as a device to show the efflorescence of the heroine's character. In some other places in this play) as well as in the "White Devil" (horrors serve as symbol of spiritual fear and the sadistic pleasure wicked characters find in hurting others. So in the hands of Webster horrors are a means to an end, a device to intensify the sense of spiritual struggle.)

An appreciation of Webster is incomplete if no reference is made to his poetic power. You may dare to question the dramatic quality of some of his scenes, but you cannot question his poetic power. I think no English poet save Keats excels Webster in the imaginative intensity of single phrases. Emotions he renders with a richness in which exquisiteness of feeling mingles with the poignancy of sensuous symbolism. Who can miss the beauty of such lines as—"Cover her face; mine eyes dazzle :," "plagues that make lanes largest families," "I am full of daggers," "..... a face folded in sorrow," "Like diamonds we are cut with our own dust," "through darkness diamonds spread their richest light?" Indeed, some of his words and phrases are illuminating, they flash fire. Webster has the rare gift of evolving poetry out of the macabre.

SUFI CONCEPT OF SATAN

HARENDRACHANDRA PAL, M.A.

The words Satan (pronounced Shaitan in Arabic) and Iblis refer to one and the same being the Devil in English language. He is believed according to Islamic Conception to be descended from Jinn the progenitor of the evil genii. He is said to have been named Azazil and to have possessed authority over the animal and spirit kingdom. But when God created Adam the Devil refused to prostrate before him and was therefore expelled from Eden. The sentence of death was then pronounced upon Satan; but on seeking a respite he obtained it until the Day of Judgment when he will be destroyed.¹ According to the Quran the Devil was created of fire whilst Adam was created of clay. The Quran² uses the word Iblis when the Evil one's evil is limited to himself: but Shaitan or Satan when his evil affects others beside himself or Iblis is the proud one and Satan the deceiver. Thus in the 36th verse of the same chapter he is spoken of by the name of Shaitan because his evil in that case affects Adam. The word Iblis is derived from *balasa* (to despair) and Shaitan from *Shatana* (to become distant and remote) or from *Shata* (to perish); but Shaitan as opposer, the rebellious one (derived from *Shaitana* to oppose) or the enemy of God, rather the common enemy of every Soul who is proceeding towards God, is more appropriate.

We find that with Adam the creation begins and this creation is for the purpose that God may reveal Himself through this creation of the universe, as the famous Tradition declares 'I (God) was a hidden Treasure and I desired to be known, so I created the creation in order that I might be known.' And in this creation Satan takes an important part.

When the Angels were not in a position to bear the responsibility of being a 'vicegerent on earth' God chose Adam for this task and taught him the names (or nature) of all things. Then the Angels were ordered to bow down before Adam. All did accordingly; but Iblis refused for he was haughty, proud of himself, and one of those who reject faith. And when God asked him 'what prevented you from bowing down when I commanded you,' he replied 'I am better than

¹ Q. VII. 13.

² Chap. II. 34.

he; you did create me from fire and him from clay.' This is a great arrogance on his part for a creature of God to disobey his Creator and his falsehood in ignoring the fact that God had not merely made Adam's body from clay but had given him spiritual form, in other words had taught him the nature of things and raised him above the Angels.

Now Satan became the 'aparent' enemy of God rather of all seekers after God saying, 'As you have thrown me out of the way I will certainly lie in wait for them on your straight path.' And the Command of God runs thus: 'Get out of this state despised and driven away; whoever of them will follow you, I will certainly fill hell with you all.'¹

After this Adam was ordered to live in the Garden with his wife and to enjoy a purely life, only not to approach the forbidden tree. But Satan stood on the way and made them fall from the Garden and get them out from the state of felicity in which they had been. In other words Adam was overpowered by the influence of Satan to approach the forbidden tree and eat of a seed of that tree which was the symbol of impurity or ignorance. And this taking of the seed caused Adam to get down from the nearness of God to the earth, the phenomenal world. This is the beginning of the creation of mankind and with it the creation of the universe. And how beautifully Rumi in the first poem of the second volume of his Masnavi declares: Adam took a single step into the region of the enjoyment of the animal spirit; (and) his separation from the high seat of the Garden became the punishment of his carnal soul. Although the sin that had issued from him was only as a hair, still that had grown upon his two eyes. Adam was the eye of that Eternal Light and a hair in the eye was like a great mountain. If in that he would have taken counsel from the Angels in Paradise he would not have utter apology in penitence. For when intellect becomes enjoined with intellect it prevents evil action. But when a carnal soul is enjoined with another such, it gradually becomes ruined.'

Again when Adam became aware of his own fault he turned in repentance towards God, the All Merciful, who said in return 'surely then will come to you a guidance from Me; whoever follows my guidance no fear shall come upon them, nor shall they grieve. And as to those who disbelieve in and reject our communications, they are the inmates of the Fire and in it they shall abide.'² Likewise Moulana Rumi continues his poem 'Go seek at once a friend of God. When

¹ Q. VII. 16, 18.
² Q. II. 38-39.

you have done so God would become your friend.' That is, to make oneself developed in the spiritual path one must take a Spiritual Guide and through his help he will be enlightened. And as Rumi continues 'sometimes a Sun and sometimes an ocean thou wilt be: sometimes the mount Qaf¹ and sometimes the Anqa² thou wilt be. But in thine own essence thou art neither this nor that; O thou, who art beyond all conjectures and more than more.' Man with his bodily form comes into this phenomenal world, the moment he is in contact with carnal desires being separated from his Origin who is All-purity, the All-Merciful God, really who is beyond description; and if he under the guidance of the spiritual Guide, the Divine representative, be purified of Satanic influences he will regain his former state, i.e., will gradually be developed to the State of Divinity, the living presence of God—which state is beyond all conjectures and can only be understood by that fortunate one who has realized that state.

We know that Sufism or the Mysticism in Islam as is described by Browne 'starts from the conception that God was and there was nothing beside God and it is now even as it was then. He is Pure Being and what is other than God' only exists in so far as His Being is infused into it or mirrored in it. This world of phenomena and of the senses is a mere mirage—a reflection of Being on Not-Being, manifesting the attributes of Being as the reflection manifests its original, but not really participating in its nature: As Moulana Rumi says 'who are we? In this tangled world what (thing other than He indeed) has He (who is single) like Alif. Nothing, nothing.

Ma Kiyim andar jahān-i-pīch pīch

Chum alif ū khud chi dārad hīch hīch

Thus the creation of man signifies the separation of the soul from God where it will meet ultimately. And this separation owes its origin to Satanic influence and the moment he will be relieved of this influence he will again meet his God from where he originates. We also find that the life of Satan or the duration of its influence is up to the Day of Judgment, the final day of this phenomenal world. When any soul has realised God, this phenomenal world is of no importance to him; he sees God face to face, the Day of Judgment has automatically come to him³—no Satan can have any influence over him and he knows the Essence of all things for he is developed to the Essence itself.

¹ According to the Mystics of Islam it is the mountain where rests the whole universe.

² The fabulous bird which lives in that mountain, the bird often being compared to God Himself.

³ Q. LXIX. 18.

We see that the Angels were not able to bear the responsibility of becoming the 'vice-gerent of God' on earth for the reason that they are all pure and holy and represent only one side of creation; for it requires two contraries side by side to make anything visible in this world. Everything that we see in this world is only visible to us owing to the presence of its contrary side by side. As our poet says 'God created all sorrows and suffering for this purpose that happiness might be manifest through the opposite—All hidden things are shown (to us) by their opposites as God has no opposite. He is hidden (from us).

Bas nihānīhā bazid paidā shuwad

Chunki haqrā nīst zid pinhān shuwad.

Only man can know God and this universe with all its belongings has been bestowed on us only for this purpose. Man in one point is higher than the angels and on the other hand through the satanic influence has his fall in the earth. Now he is to raise himself to his former state—this is the great struggle in every life.

Moulana Rumi illustrates in his Masnavi the Satanic influences in his own poetic fashion: The fault of Iblis was 'I am better (than Adam¹) and this disease is in the soul of every (human) creature. There is no worse malady than the conceit of perfection in your soul, O haughty one:—

Illatī badtar az pindār-i-kamāl

Nīst andar jan-i-tu ayi Zu zilāl

Again 'And if on the way (to God) envy seize you by the throat it belongs to Iblis to go beyond bounds in envy. For because of envy he has contempt for Adam and it is for envy he is at war with felicity—know that this body is the house of envy for the household (*i.e.* the different desires of any human being are tainted with envy). If the body is the house of envy yet God made that body very pure, 'Cleanse My house you twain'² is the explanation (of such purity; it is the treasure of Divine Light though its talisman is of earth). Become as dust under the feet of the Men of God (spiritual guides) and throw dust on the head of envy even as we (referring to poet himself) do.'

Khāk Shau mardān-i-haqrā zīr-i-pā

Khāk bar sar Kum hasad rā hamchun mīnā.

¹ Than Adam, Q. VII. 11.

² Q. II. 119; here referring to the body which is the seat of God and from where all carnal desires should be removed, though originally this being addressed to Abraham and Ismail and the house referring to holy Kaba, but the Sufis interpret the body as the house of God and Abraham and Ismail are only the rational soul and the carnal soul, the twain dwellers in every human body.

By becoming submissive to the spiritual Guide we should blot out, through the spiritual practices all the blemishes in us—the animal desires in every human being—as the saints have developed themselves to Divinity by observing all the spiritual practices.

In the following lines our poet gives a long list of things which together are a great bar to the realization of God: The accursed Iblis said to the Lord of Justice (God) 'I want a powerful snare for this prey.'¹ He (God) showed to him gold and silver and herds of horses saying: 'By means of these you can seduce mankind.' Then God offered to that fallen one gold and jewels from his valuable mines saying: 'take this other snare, O accursed one. He replied, 'Give more than this, O most excellent Helper'. He (God) brought and placed before him wine and harp; at this the Satan smiled faintly and was partially satisfied. He sent a message to the Eternal fore-ordainment of perdition saying, 'Raise dust from the bottom of the sea of temptation'. When God showed to him (Satan) the beauty of women that was prevailing over the reason and self-restraint of men, he snapped his fingers and began to dance saying 'Give me these as quickly as possible; I have attained to my desire.'²

Riches, honour, worldly pleasures, and above all, lust are the great helping hands to Satan, the carnal spirit in a man in obstructing man's spiritual progress to God. In the story of the king and the maiden we find that man is 'the king to whom belonged both the power temporal and spiritual' (mulk-i-duniya, budash wa ham mulk-i-din). By temporal power is meant all the lower desires or attractions with which he is endowed. These are not only lust, worldly pleasures and power and prestige of the world, but also worldly wisdom and knowledge. And by spiritual power is meant the attraction towards God which is pure love and is innate in every human being. As our poet says, whoever is fortunate and knower of (Divine) secrets knows that intelligence is from Iblis and love is from Adam. Intelligence is swimming in the seas, he is not saved, (and) is drowned at the end of business. Leave off swimming and avoid pride and enmity. It (God) is neither Oxus nor a stream but the Ocean. Love is a ship for the elect, seldom there is any calamity, for the most part there is deliverance (from this world by the realization of God). Exchange intelligence for bewilderment; intelligence brings suspicion whereas in bewilderment there is vision (of God)—sacrifice your understanding before Mustafa (the Chosen One,

¹ I.e., the rational soul to make him entangled in this phenomenal world through various desires.

² Masnavi, Vol. V, pp. 60-61; ed. by R. A. Nicholson.

the Prophet Muhammad); say 'hasbi Allah,' for God is sufficient for me!¹ Sacrifice all the Satan in you before the Prophet who is the universal spiritual guide to every human soul and develop the characteristic of Adam (*i.e.* love) in you, then you will find that after a relapse you will be same as He.

The poet then shows a distinction between worldly wisdom and the knowledge of God by singing 'Worldly wisdom increases suspicion and doubt (and) the wisdom of the Religion soars above the sky. These teachers of policy, *i.e.*, the philosophers have burnt their hearts (in study) and have learnt only pretences and tricks. They have thrown to the winds patience, altruism, sacrifice of passions and generosity which are the elixir of gain. The real thought is that which opens a way (to God); the real way is that where a king (any soul) advances (spiritually). The real king is one who is a king to himself and is not made king by treasures and armies; so that his kingship may remain everlasting like the glory of the religion of Ahmed, (the Prophet Muhammad, *i.e.*, the Religion of Islam).'²

The Satan of which most has been said in every religious Book is not any other person besides the fleshly soul in us. As the poet says, 'The fleshly soul and the Satan have been one person (though) they have manifested themselves in two forms. Like the angel and the intellect which were (really) one they (the fleshly soul and the Satan) become two forms for the sake of His (Divine) will. You have such an enemy as this (fleshly soul) in your inner part—he is the preventer of intellect and the enemy of the spirits and religion.'³

Philosophers opine that there is no existence of Satan but it is only our inward selfish desire. Moulana Rumi with the following lines criticises them that while arguing they do not really understand the real situation. Only arguments will have no effect but one must understand the reality of the affair by sacrificing all variety and other diabolic influences in him. And if he can do this he is certainly a perfect man; otherwise he is himself a devil. As he declares, 'A philosopher denies the existence of the devil (and) at the same time he is possessed by a devil. (O philosopher), if you have not seen the devil, behold yourself; without diabolic influence there is no blueness in the forehead. Whosoever has doubt and perplexity in his heart he in this world is a secret philosopher. He is professing firm belief but sometime or other that philosophical vein will blacken his face.'⁴

¹ Masnavi, Vol. IV, p. 361.

² Masnavi, Vol. II, p. 427.

³ Masnavi, Vol. III, p. 231.

⁴ Masnavi, Vol. I, p. 202.

In the path of Religion everyone must submit to his spiritual Guide. And if he can obey him unscrutinisingly he is sure to get the realization of God. But people with doubt and defect of faith cannot advance in this path. Let us again see to the character of Iblis in the Quran. He was according to some interpreters amongst the angels and was faithful to God for years together; but when did time come to bow himself before Adam he became aware of his own qualifications and could not obey God, his Lord, unscrutinisingly. Here his Satanic character came into view and hence his fall from angelic state. As the poet says 'Hundreds of thousands of years the accursed Devil was a saint and the commander of the faithful; on account of the pride which he had, he grappled with Adam and was put to shame like dung in the morning tide.'¹

In the Quran Satan has been given the epithet of *Khannās*² and al-Baizabi has explained it as 'because he habitually draws back when a man thinks of God.' The evil spirit is always insinuating itself in all sorts of insidious ways from within, so as to deviate man's natural attraction from God. And our poet has so nicely described the characteristics of Satan with the use of this term: The name that denotes the devils' becoming hidden from (men's) souls and going into that hole³ is *Khanus* (slinking back); for his *Khanus* is like the *Khanus* of the hedgehog—like the head of the hedgehog he hops in and out. For God has called the Devil *Khannās* (the slinker) because he resembles the head of the little hedgehog. The head of the hedgehog is continually being hidden because of its fear from the cruel hunter (*i.e.* the spiritual soul), until when it has found an opportunity, it puts out its head and by such like stratagem the snake becomes its prey.⁴ If the fleshly soul has not attacked you from within, how the brigands (outward attractions of the world) have any power to lay a hand upon you. Then the poet advises thus: Hearken to the good counsel in the sayings of the Prophet 'your worst enemy (is your passion which) is between your two sides. Do not listen to the pompous talk of this enemy; (but) flee, for she is like Iblis in obstinately wrangling and quarrelling.'⁵

Now the question arises what for God has created Satan; for, if there would have been no Satan, then all the troubles would have vanished at once. But God has created everything or being with some purpose. If there would have been no Satan there would have been no

¹ *Masnavi*, Vol. I, p. 203.

² Chap. CXIV. 4.

³ The abode of animal passion which has been compared to the hole of a snake.

⁴ *I.e.*, the Satan dominates over the carnal soul of a man.

⁵ *Masnavi*, Vol. III, pp. 231-32.

creation at all. But this does not serve God's purpose which is the Divine Manifestation. And this manifestation can only be obtained by sacrificing the carnal desires and by developing the spiritual attributes in every human being. As our poet says 'I (God) have only created Jinn and men (that they may serve Me ¹)—Recite this. The object of this world is nothing but Divine worship.'

Mā Khalaqtu alīnna walīns īn bakhwan
Juz ibādat nīst maqsūd az jahān.

And he illustrates this with examples in his poetic fashion, 'Hell is therefore the mosque of their (the vile and the stupid one's) devotion—a trap is the only fetter for a wild bird. Prison is the cloister of the thief and villain as he is constantly mindful of God there. Inasmuch as Divine worship was the object of mankind, hell-fire was made the place of worship for the rebellious. For the vile become purified after suffering oppression, when they receive kindness they themselves become oppressive.'²

Everything has been given to us for the proper use. The Quran says 'In everything of this earth God has made a use for you—And if you want to care the gifts of God you would not be able to number them.'³ But we often forget this thing and blame our lot for the sufferings that come upon us. Our poet says 'Think as (Divine) Mercy the bitter trials (of sufferings), and (Divine) punishment the kingdom of Merv and Balkh. That Abraham did not avoid breaking (of idols) and was saved; and this Ibrahim (son of Adham) avoided (worldly) respect and honour and was relieved.'⁴ In the Quran ⁵ the story of Abraham is that as he broke away all the idols of the people and preached monotheism, he was thrown into fire by order of Nimrod, the then king; but that fire was changed into a rose garden by God. The story of Ibrahim bin Adham is very interesting. He was the king of Balkh, but one night he saw in a dream that this worldly honour and respect is a great bar to his spiritual progress; he then turned into a great Sufi leaving behind all worldly pomp and prestige and tasted the joy of Eternal Bliss.

But for this we should not think that everyone is to give up all connections of the world. This world with all its gifts has been given to us for the proper use and thus to develop ourselves in the way to our

¹ Q. Ch. 41, 51.

² Masnavi, Vol. III, p. 169.

³ II. 29.

⁴ Masnavi, Vol. VI, p. 372.

⁵ XXI. 69.

realization of God. How beautifully the poet says 'The wealth that you reserve for religion (is good); the Prophet said how good is the righteous wealth.¹ Water in the boat is (the cause of) the ruin of the boat (but) water underneath is a great support.'²

It is not required that we are to curtail all our enjoyments of the world but the thing is that we are not to be attached to these things-- 'the water must not be in the boat'. As the poet says 'Do not tear off the feather but detach your heart from the desire of it; for the reason that (the existence of) the enemy is the necessary condition of the holy war. When there is no enemy, the holy war is inconceivable; if you have no lust there cannot be any obedience (to the Divine will).'³

Our life is a great battle-field of this holy war. In this holy war the low passions must be subdued so that the spiritual faculties may be overpowering. But often we forget this thing. And we become interested in things that bar our spiritual progress for the time being, though every one must meet his origin in the end. And our poet says the fact with a tinge of humour: 'Although the object of a book is the science (in it), yet if you make it a pillow it may serve this as well. But to be a pillow was not its object—it was knowledge, wisdom, right guidance and (real) gain.' In the same way, 'If you have made the sword a tent-pin you have preferred defeat to victory.'

Gar tu mīkhī sākhtī shamshīr rā

Bar quzīdī bar zafar idbār rā.

In the story of Iblis and Muaviya occurring in the second volume of the Masnavi, the poet justifies very nicely through a dialogue between Satan and the Prophets' companion the purpose of God's creating Satan; and that in obstructing and opposing every man from his spiritual progress, Satan is only serving God, his Lord faithfully. Iblis says "If the Sea of Bounty (God) rebuked me, (yet) how the doors of bounty might be shut. Justice, grace and favour are the Essence of His coin; wrath in Him is only a speck of alloy on it. If separation from Him is the cause of His wrath—it is for the sake of knowing the worth of union with Him I admit that my declining to worship (Adam) was from envy, (but) that envy arises from love, not from denial (of obeying him). It is certain that envy arises from love, lest another become the companion of the friend. Since there was no play besides this on His Board He (God) said 'Play'; what more can I do."

¹ Q. XXI. 69.

² Masnavi, Vol. I, p. 61.

³ Masnavi, Vol. V. 38.

Satan in disobeying the Command of God, served the will of Him which was the manifestation of God. If Satan does not disobey His Command, the will of God cannot be rightfully served. Though Satan may be called the enemy of God it is only apparent. For before God, the one All-Powerful, there cannot stand anyone as an enemy to Him. This apparent enmity of Satan is to serve the purpose of God. Satan is no less a devotee to God in disobeying His order while he says 'though I am mated by Him I am testing the delights of Him.' For true lovers delight in the anguish their Beloved inflicts upon them. Besides this everyone is bound to obey Him. As our poet says 'Truly whether it be infidelity or faith in Him (to which he is predestined), he is the handloom of the Lord and belongs to Him.'

Again Iblis says " I am the touchstone for the false coin and the true I lay these different sorts of fodder—for what purpose? In order that it may be seen of what kind the animal is.

When a wolf bears an issue to an antelope and there is some doubt whether it has the nature of a wolf or an antelope you drop some grass and bones in front of it (and see) to which side it quickly steps Offer grass and bones, offer the food of the flesh and the food of the spirit. If he seek the food of the flesh, he is worthless and if he desire the spirit he is a chief. If he serve the body he is an ass and if he go into the Sea of spirit he will find pearls. Although these twain—good and evil—are different, yet they are engaged in the same business. The prophets offer devotions and the enemies (of God) offer lusts. (Really) wrath and mercy are paired together—from these twain was born the world of good and evil."

The real nature of good and evil is only known to the Sufi who has realized God. How beautifully the poet says: Both (good and evil) dash against each other from beneath and top—waves on waves like the water of the ocean; the appearance of opposition (arising) from the narrow body (of the waves) is due to the intermingling of lives (of waves) at peace and in war.¹ Good and evil like the waves of the ocean have no existence at all. It is only in the conflicts of our nature that we find one to be good and the other to be evil. Our poet says 'since colourlessness became the captive of colour a Moses came into a conflict with another Moses; when you attain unto that colourlessness which you originally possessed Moses and Pharaoh are at peace with (one another).' The angelic state and the Satanic influence are only the two aspects of a life. When we can surpass both these aspects, we can reach

¹ Masnavi, Vol. I, p. 159.

the ultimate. But in this Holy war of our life Satanic influences must be overcome by our Angelic faculties and then these Angelic faculties should also be left aside to reach the goal where rests the Eternal Bliss.

In the fifth volume of the Masnavi Satan has been compared to a faithful dog who is always guarding the door of a Turkoman, he being compared to God Himself. How excellently the poet says 'The kingdom is His kingdom, the Command is His—the Satan of Him is the meanest dog at His door. If a Turkoman's dog is lying at the door with his face and head resting on the threshold, the children of the house (the angels or other perfect devotees) are pulling his tail (and) he is humble in the children's hands. If, however, a stranger pass by, he will rush at him like a fierce lion; for he is hard to the unbelievers,—to a friend he is as the rose, to an enemy as the thorn. Accordingly the dog-like Satan, whom God causes to exist and in whom He weaves a hundred thoughts and cunning plans, (is stationed at the door with the Order) 'O Devil-dog examine how the creatures set foot on this way. Continually attack and prevent them and see who (among them) is female (weak) in respect of sincerity, and who is male (strong). For what purpose then is (the prayer) 'I take refuge (with God from the accursed Satan)' when the dog in his arrogance has run swiftly. This (prayer) 'I take refuge' is (as though you should say). 'O Turkoman of Khita, call your dog off and leave the way clear so that I may come to the door of your tent and beg what I need from your bounty and grandeur. When the Turkoman is incapable of restraining the dog's fury, this (expression) 'I take refuge,' and this cry of distress are of no use; for the Turkoman too will say 'I take refuge from the dog; for I too am helpless against the dog in my house! God forbid, if the Turkoman (God) utter a shout, what of the dog—Even a fierce lion will be terrified. (But the thing is) 'O you who have called yourself 'the lion of God' for years together, have been powerless against a dog (fleshly soul). How should this dog hunt on your behalf, when you have manifestly become a prey to the dog.

In the hunting to be successful, one must get the trained dogs. One cannot hunt without a dog, but if the dog be not trained and submissive, he will fall upon the hunter instead of pursuing the quarry. In the same way in this great field of life to make a life successful which is the realization of God one must control his passions and then with his controlled passions he might advance for spiritual upliftment. But if the passions are not subdued,—what to say of spiritual advancement, his life will be gradually degraded and it will be of utter failure at last.

A NOTE ON THE COINS OF "SOTER MEGAS"

PARESH CHANDRA DAS GUPTA, M.A.

Professor of History, Tamuk College.

The coins of an anonymous ruler holding the lofty title of "Soter Megas" (or 'Great Saviour') present a most complex problem in the history of the ancient Indian Coinage. Although from a close palaeographic or numismatic study the date of the ruler may be ascertained to the Scytho-Parthian period (*Circ.* 100 B.C.-*Circ.* 100 A.D.), it is really very difficult to know his actual identity. Here Whitehead puts a right question about the coins of the "Great Saviour" ('Soter Megas') *th* "Are they to be reckoned a separate series issued anonymously by some king whose name is otherwise known to us, or are they the currency of a monarch, whose name we know, possibly from other coins as well as from inscriptions?"¹ It seems that the remark bears a significant suggestion regarding the identification of "Soter Megas." As the coins are datable in the Scytho-Parthian period, it may obviously seem that the high title was borne by some otherwise wellknown Scythian or Parthian political magnate of North-Western India.²

The following are the short descriptions of the coin-types of the anonymous ruler, taken in brief, from the catalogue of Whitehead:—

(a) Type: helmeted bust of king and horseman, with Greek legend only; copper, round.

Obverse

Within reel and pellet border
helmeted bust of king to l.,
holding spear in outstretched
hand; no inscription or mono-
gram.

Reverse

King on horse back to r. with
ankus in outstretched right
hand.

Greek legend . . LEU BASILEU

(b) Type: bilingual, king on horse back and standing Zeus; copper, round.

¹ Whitehead—"Catalogue of Coins in the Punjab Museum," Vol. I, p. 100; foot-note.

Gardner—"Catalogue of Indian Coins in the British Museum," Intro. xlviii. According to Gardner, he might be a Scion of the Kadphises Dynasty. But he could not show any reasonable ground in support of his suggestion.

² Whitehead—*Op. Cit.*, p. 96. He remarks that the "types of the coins of Soter Megas ally him both to the Kushans and to the Indo-Parthians."

Cunningham—"Coins of the Sakas," pp. 12 ff. The great scholar likes to connect him with the Kuṣāṇas, but at the same time he cannot ignore the Scythian character of his coins.

Obverse

.....ON SOTER MEG.....

King on horse back to r. with
ankus in raised r. hand.

Reverse

Zeus to r. with r. arm outstretch-
ed and long sceptre in l. hand.
Kharosthi legend " Maharajasa
rajatirajasa mahatasatratarasa
r....."

To r. flower-pot and plant.
To l. Kharosthi " vi."

(c) Type: diademed bust of king and horseman, with Greek legend only; copper, round.

Obverse

Within dotted border diademed
bust of king to r., radiate,
holding long filleted sceptre or
lance.

Reverse

BASILEUON BASILEUON
SOTER MEGAS.
King on horse back to r., holding
ankus.

(d) Type: diademed bust of king and Zeus with Greek inscription only; copper, round.

Obverse

Diademed bust of king to r.

Reverse

Standing Zeus with long sceptre
in l. hand and thunder-bolt
in r.
Corrupt Gr. legend, as in Type
(c).

(e) Type: deity with Cornucopiae, no legend; copper, round.

Obverse

Within dotted border erect nude
figure¹ with long sceptre in r.
hand and drapery over l. arm.

Reverse

Within dotted border draped
figure standing to r., holding
Cornucopiae. To r. flower-
pot containing plant.

Now, some data of the coins of " Soter Megas " may be collected together as below :—

I. The coins are found abundantly in the extensive area between Mathura and Peshawar. This study of Provenance, to some extent, assures us of a long reign of the king as also to the distinguished nature of his government.

II. Stylistically, the coins may be fixed either to the Scythian or to the Parthian or to the early Kusan period. The coins with the " horseman " type, particularly takes them to the Scythian period.

¹ According to Whitehead the figure is possibly ' Siva.' He compares this figure with the similar figures occurring on some of the coins of Gondophares and on the gold coins of Wema Kadphises.

III. One of the coins of "Soter Megas" bears a small obliterated, Kharosthi legend on the obverse, of which the first letter "ra," last letter "la" and a vowel stroke of "u" in the second letter may be seen. Another similar coin shows the letters "la" and "sa."¹

From a perusal of the above data, the present writer likes to suggest a possible identification of "Soter Megas" with the Scythian ruler "Mahākṣatrapa" Rajula, Rajula or Rājuvula of Mathura whose name is disclosed from a series of coins, as also from the Lion Capital Inscription² and a Brāhmī record found at Mora (Mathura)³.

Rajula struck the following types of coins:—

(i):

Obverse

King to r., diademed.

Reverse

Pallus Athene, holding in l. hand aegis and hurling thunder-bolt in right hand.

Kharosthi legend: "Apratihatacakrasa chatrapasa Rājuvulasa."

Type (ii):

Obverse

Lakṣmī standing facing between symbols.

Brāhmī legend:

"Mahākhatapasa Rājuvulasa."

Reverse

Abhiṣek of Lakṣmī, the goddess standing in centre being sprinkled by elephants on pedestals on either side.

Type (iii):

Obverse

Lion r. Traces of legends, probably, in corrupt Greek.

Reverse

Hercules standing to l. with r. hand out and club and lion-skin on l. arm. Kh. legend: "Mahākhatapasa apraticakrasa Rajulasa."⁴

¹ Whitehead—*Op. Cit.*, p. 161, foot-note.

² "Corpus Inscriptionum Indicarum," Vol. II, i, pp. 30-40.

³ Thomas—"Epigraphia Indica," Vol. IX, pp. 135 ff.

Report of the Archaeological Survey of India, XX, p. 49, pl. V, 4.

Report of the Archaeological Survey of India, 1911-12, p. 127.

Raychaudhuri—Political History of Ancient India, 5th Ed., pp. 145 ff. He observes "The coins of the family of Rājuvula are imitated from those of the Stratos and also of a line of Hindu princes who ruled at Mathurā. This shows that in the Jumna valley Scythian rule superseded that of both Greek and Hindu princes."

⁴ These descriptions have been taken in brief from J. Allan's Catalogue of the Ancient Indian Coins.

As evidently the seat of Rājuvula's Government was at Mathura and his authority probably extended considerably in the Punjab, his identification with "Soter Megas" may not be entirely unjustifiable.

The full legend on the obverse or on the reverse of the coins of Rājuvula, as already referred to, are generally "Apratihatacakrasa chatrapasa Rājuvulasa" or "Mahākhata-pasa Rajubulasa" or "Mahākhata-pasa apraticakrasa Rājulasa." On the obverse of some of his coins the Greek legend describes him as Basileos Basileon Soteros i.e. "King of kings the Saviour." It sounds very much like "Basileon Soter Megas" ("King of kings the great Saviour") coins of "Soter Megas." Here, a question may arise that the Athene type of coins of Satrap Rajula differs from those of the man, Zeus and the so-called Herakles type of the coins of "Soter Megas." Even, the portraits on the obverse of the coins of this series show inadequate resemblance. But here it may be explained by the fact that the coins of Soter Megas may have been either struck by Graeco-Parthian mint-makers or they may have been struck by different other rulers who were subordinate to Rājuvula. It is apparent from the various types of the coins of the so-called Soter ruler. As Whitehead remarks "it is possible that the coins were struck by more than one ruler, and that the differing types represent different distinct localities. Such rulers might have been subject to a single Suzerian."² So, it was even possible, that the coins of Graeco-Scythian or Graeco-Parthian rulers ruled in the Punjab in subordination of Rājuvula.³ Still, a question arises here, that, the diadem of Rajula differs very much from the diadems as shown in the contemporary coins of Soter Megas. But this very argument may also be averted by pointing to the close similarity of the diadems of Rājuvula with those of the so-called Parthian king Hyrkodes.⁴ The diadem and the style of the head-dress, as shown in the obverse of the latter, peculiarly resemble with those of Rājuvula on the obverse of his coins.

¹ Whitehead notes that the coins of type (c) of Soter Megas "exhibit both the round and square forms of the Greek letters, and differ largely in style and workmanship." According to him here "The bust may be intended for the representation of a deity. If it is the king, there is little or no attempt at portraiture." *Ibid.*, p. 162.

² Dr. Ray Chaudhuri thinks that the Greek legend on some of the coins of Rājuvula describing him as "King of kings, the Saviour," probably shows that he declared his independence. *Ibid.*

³ *Op. Cit.*, p. 161, foot-note.

⁴ Whitehead—*Op. Cit.*, pl. XVI, No. 119.

CHAUCER'S TROILUS AND CRISEYDE

SUKUMAR GANGULI, M.A., Ph.D.

epic
[redacted] telling the story of Troilus and Criseyde handled by so many before him, Chaucer's reiterates that he is translating more than once, but like all Chaucer's translations, it far surpasses in psychological presentment of character the sources to which he was indebted. His original mind works through the translation, and the total thesis is his. The story is of a woman who forsakes her lover for another but we cannot call it one of faithlessness as the term is generally understood. Criseyde, portrayed by Chaucer, is not one whom we would call a bad woman who cannot be otherwise than faithless. What strikes us is the great pains that Chaucer has taken to prepare the reader to look upon her fall with less severity, to take it as an infirmity against which she struggled hard rather than as an act of deliberate sin. It is pity and not abhorrence or disgust that we feel on reading her story. We sympathize more than we condemn. In fact, Chaucer would have justified her act if he could, and though he cannot justify her conduct in so many words he does it in effect, for, at the end the reader wonders if he could not really justify her. Such skill has Chaucer shown here in character-painting. This is, perhaps the best psychological study of Chaucer, and his thesis is an eloquent tribute to the fair sex. For, here was an excellent opportunity for Chaucer to fling general remarks at women but he studiously abstains from it whereas in his study of men he never lets go such an opportunity. It is pity more than anger that is felt by him even in a case like Criseyde's. There is even a solicitation on her behalf. The character is drawn with such sympathy and tenderness that inspite of her faithlessness she never ceases to be attractive and never entirely loses our admiration. As has already been said in the previous piece, this only points to the fact that Chaucer believed in the superiority of woman to man in matters of love and morality. Let us note how Chaucer has developed the story.

When Troilus first sees Criseyde he is struck with her beauty, elegance and dignified bearing. She is the very epitome of womanly perfection :

“ And yit she stood ful lowe stille alone
Behinden othre folk in litel bred

And nigh the dore, ay under shames drede,
Simple of stir and debonaire gracious of chere,
With ful assured loking and manere."

We notice how from the very beginning Chaucer seeks to rouse the interest and sympathy of the reader.

Then another side of her character, the typically mediaeval is revealed in her conversation with the wily Pandarus, her lover, who, we must remember, is mainly responsible for kindling in her love for Troilus. She is never liable to the charge of forwardness. She has been living the life of an ideal widow. She is, no doubt, very clever but she never transgresses the law of propriety. She replies to Pandarus's pleading,

"I shall so don, myn honour shal I kepe,
And ek (also) his lif!"

Later, even when love is growing in her she argues,

" It were not to done
To graunte him love; yit for his worthinesse
It were honour, with pley and with gladnesse,
In honeste with swich a lord to dele,
For myn estat (position), and also for his hele.

Ek sith I wot (know) for me is his distresse,
I oughte not for that thing him despise,
If it be so, he men'th in goode wise."

Chaucer then presents a picture of the struggle going on in her mind. She is in the grip of love but wants to free herself from it, for, a life in love is a stormy life. It means loss of liberty and it brings in jealousy and suffering. Since the beginning of the world woman has been divided against herself in this matter. The struggle between her inherent passion of love and her love of liberty knows no rest:

"Ther loveth non that she n'ath (has not) why to pleyne!

For love is yit the moste stormy lif,

Thereto we wrecched wommen nothing conne (know)
Whan us is wo, but wepe, and sitte and thinke:
Our wreche (wretchedness) is this, our owne wo to drinke."

There is yet another argument for a woman against falling in love: men are ever so faithless! This is how she argues,

"Also these wikked tonges ben (ready) so prest
 they speke us harm, ek men ben so untrewē,
 that, right anon as cessed is hir (desire) lest,
 they cessed love, and forth to love a-newe!
 But harm y-don is don, who-so it rewe!
 For though these men for love hem first to-rende (rend asunder),
 Ful sharp biginning breketh ofte at ende.
 How ofte time hath it y-knownen be,
 The tresoun that to women hath be do (done)!"

How significant is that in a story like this Chaucer pleads the woman's cause, which carries a sting for man.

Chaucer shows great psychological insight when as a background to Criseyde's present state of mind he here introduces a song in eloquent praise of love, sung by one of her nieces, Antigone. It asserts that love is a blessing and is neither a 'fault' nor a 'bondage.' Chaucer always takes a sane view of married life. He believes in its ennobling influence:

"This is the righte lif that I am inne,
 To flemen (banish) alle maner vice and sinne!
 This doth (causes) me so to vertu for t' entende,
 That day by day I in my wil amende."

This view he reiterates more than once in this piece. The overmasterfulness of man in earlier times and the over-emphasis on the equal rights of the sexes in modern times have both been the causes which have led to the view that matrimonial existence is a bondage. The cause has been different in the two different Ages but the conclusion has been the same, and it is a proof of Chaucer's sanity that he does not fall into the common blunder. He looks upon married life as one of mutual agreement in which the husband and the wife are each other's helpmates. We have noted this in "The Clerk's Tale" and shall also note it in 'The Merchant's Tale' and 'The Franklin's Tale.'

Then we come across the description in the mediaeval manner, of a series of meetings between Troilus and Criseyde, contrived by Pandarus. Criseyde in the beginning does not suspect the real intention of Pandarus. She is taken by surprise by the sly contrivance of her uncle, and the meetings are rather forced upon her in circumstances

beyond her control. The part played by Pandarus has been purposely emphasized so that Criseyde's character may appear in a more favourable light. The impression one forms of Criseyde from these meetings between the lovers is that of a woman, prudent, sober, intelligent, with a sense of honour and propriety and a shrewd knowledge of the ways of the world, full of wit but modest, innocent and bashful. A native simplicity and a peace of mind always attend her. To cite only one instance of many we quote the following from the meeting which takes place at the house of Deiphebus :

“ With that she gan her yen (eyes) on him caste
 Ful esily and ful debonerly,
 Avising her, and hiede her not too fast,
 With nevere a word, but seide him softly,
 Myn honour sauf, I wol wel trewely,
 And in swich forme as he gan now devise,
 Receiven him fully to my servise,

Biseching him, for Goddes love, that he
 Wolde, in honour of trouthe and gentillesse,
 As I wel mene, ek mene wel to me,
 And myn honour with wit and bisnesse
 Ay kepe; and if I may don him gladnesse
 From hennesforth, ywis I n'il not feyne.—
 Now beth (be) al hool, no lenger, that ye pleyne.

But natheles this warne I you, quod she,
 A kinges sone although ye be y-wis,
 Ye shal no more have sovereynete
 Of me in love than right in that cas is.”

Chaucer here presents Criseyde as a woman in whom there is a happy blending of shrewdness and intelligence on the one hand and honesty, simplicity and innocence on the other. It is significant that just here we are reminded of a weakness to which men are liable. Pandarus, in advising Troilus to ‘ spare her fair name ’ and never to brag of his conquest of Criseyde's heart, says,

“ Oo tonge, allas, so often her-beform
 Hath maad ful many a lady bright of hewe
 Seyn ‘ weylawey (alas) the day that I was born!’
 And many a maydes sorwe for to newe;

are sincere. We feel that if she has been faithless afterwards it is due more to circumstances than to anything in her nature. This is how she grieves at their parting :

“ Myn herte and ek the woful goost (spirit) therinne
Biquethe I, with your spirit to compleyne
Eternaly, for they shul nevere twinne (separate).
For theigh in erthe y-twinne be we twayne,
Yit in the feld of pite, out of peyne,
Ther (where) Pluto regneth, shal we ben i-fere (together),
As Orpheus with Euridice, his fere.”

And, again, she says,

“ For thilke day that I for cherisshinge
Or drede of fader, or of other wight,
Or for estat, delyt, or for weddinge
Be fals to yow, my Troilus, my knight,
Saturnes daughter, Juno, thorough hir might,
As wood (mad) as Athanmante do (make) me dwelle
Eternaly in Stix, the put (pit) of helle !”

Her reply to Troilus's suggestion that they may very well steal away from Troy and go and live elsewhere is not only sincere but also noble :

“ But that (what) ye speke, away thus for to go
And leten (leave) alle your freendes, god forbede,
For any womman, that ye sholden so,
And namely, (specially) sin Troye hath now swich nede
Of help.”

But if the whole truth is to be told, one impression never leaves us throughout this farewell scene—the impression that Criseyde has not that self-immolation which is expected of one absolutely in love. Troilus, on the other hand, seems to have forgotten his self and has all along been thinking more of her honour and happiness than of his. Criseyde's speeches show that if she has been thinking of Troilus's honour and good name and Troy's welfare, she has been thinking of her own fair name as much. An excuse may be found for this, as an excuse is evidently meant by Chaucer, in the suggestion that she is more practical of the two and does not, therefore, forget herself. Indeed,

And for the more part al is untrewed
 That men of yelpen (brag), and it were brought to p

 Now loke than if they ben aught to blame!
 Such maner folk, what shal I clepe hem, what!
 That hem avaunte (brag) of wommen, and by nar
 That nevere yit behight (promised) hem this ne
 Ne knew hem more than myn olde hat!
 No wonder is, so god me sende hele,
 Though (if) wommen dreden with us men to dele

This picture of men, coming immediately after such a picture of Criseyde serves to set off the comparative woman. It creates an environment in which woman being of a higher order than man.

When Chaucer goes on to relate Criseyde's faithlessness that it is a painful task for him. His 'heart bleeds' Criseyde's faithlessness, and he feels sorry that matters even though he cannot openly support her conduct he attempts. His words read like an apology:

"For-which right now myn herte ginneth (begins) !
 And now my penne, alas, with which I write,
 Quaketh for drede of that I moste endite (must-write),
 For how Criseyde Troilus forsook,
 Or at the leeste, how that she was unkinde,
 Mot hennes-forth ben mater of my book,
 As written folk thorough which it is in minde.
 Allas! that they sholde evere cause finde
 To speke her harm; and, if they on her lye,
 Y-wis, hem-self sholde han the vilanye!"

The circumstances which compel her to leave Troy Camp are beyond her control. The Greeks, through the intervention of her father, Calcas, who has gone over to their side, demand her in exchange for the great Trojan hero, Antenor, whom they have made a captive, and the Trojan Council gladly agrees to the exchange. She does not leave Troy of her own accord. It was Pandarus who effects their separation. She seems to be the victim of the circumstances. The scene of farewell between the lovers shows her as a tender and loving woman. Her protestations of love

she is an infinitely better counsellor than Troilus. She is shrewd, intelligent, cunning, almost sly. It is she who plans a means of stealing away from the Greek Camp to come back to Troilus. She assures Troilus,

" But certes, I am not so nyce (ignorant) a wight
That I ne can imaginen a way
To come ayein that day that I have hight (promised).
For who may holde thing that wol a-way?
My fader nought, for al his queynte pley."

Chaucer does not regard this shrewdness of Criseyde as anything condemnable. He takes it to be a plausible quality in her and a feminine quality for the matter of that. In unfolding her plan to Troilus she says,

" I am a woman, as ful wel ye woot (know),
And as I am avysed soðeynly,
So wol I telle yow, whyl it is hoot.
.
.
.
For there is art y-now for to redresse
That yet is mis (amiss), and sleen this hevinesse."

Chaucer's estimate of Criseyde, therefore, is that she is a woman all over—shrewd and clever, nevertheless, sincere in her love for Troilus. He is ever ready to plead in her behalf:

" And treweliche, as writen wel I finde,
That al this thing was seyde of good entente;
And that hir herte trewe was and kinde
Towards him, and spak right as she mente,
And that she starf (died) for wo neigh, whan she wente,
And was in purpos ever to be trewe;
Thus writen they that of her werkes knewe!"

and in the speech of Troilus that follows, the poet cleverly hints at an excuse for her impending fall so that it may shock the reader the less

" And over al this, your fader shal despyse
Us alle, and seyn this citee nis but lorn (lost);
And that th' assege never shal aryse,
For-why (because) the Grekes han it alle sworn

Til we be slayn, and doun our walles torn.
 And thus he shal you with his wordes fere (frighten),
 That ay drede I, that ye wol bleve (remain) there.

Ye shul eek seen so many a lusty knight
 A-mong the Grekes, ful of worthinesse,
 And echo of hem with herte wit, and might
 To plesen yow don al his besinesse,
 That ye shul dullen (feel dull) of the rudenesse
 Of us sely (simple) Trojanes, but—if (unless) routh
 Remorde yow, or vertue of your trouthe."

We know these will be the thoughts of Diomedes when she is assiduously courted by Diomedes in the Greek Camp:

" Retorning (revolving) in hir soule ay up and doun
 The wordes of this sodein (impetuous) Diomedes,
 His greet estat, and peril of the toun,
 And that she was allone and hadde nede
 Of freendes help; and thus bigan to brede
 The cause why, the sothe for to telle,
 That she tok fully purpos for to dwelle."

After all that she has said in her farewell meeting with Troilus in Troy her thoughts here may not prove a good reason for forsaking Troilus; they may even argue her weakness of mind. But since Chaucer has nothing else to offer in her behalf he does what little he can, and to make her case stronger he emphasizes the tenacity of Diomedes. A great hero, Diomedes is shrewd, clever in speech, and an adept in love-making. When such a man has, on his first meeting with her, resolved to win her she should be pitted more than condemned on her fall. Here again Chaucer leaves on us the impression that she is a victim of circumstances. He presents a highly psychological picture of her mental struggle. She does not yield to Diomedes all too soon, and when she does yield she grieves intensely:

" Ther made never womman more wo
 Than she, whan that she falsed (deceived) Troilus."

Half-apologetically, the poet even seeks to touch a tender chord in the reader:

" For though that he bigan to wowe (woo) hir sone,
 Er he hir wan, yet was ther more to done.
 Ne me ne list this sely (foolish) womman chyde
 Ferther than the story wol devyse.
 Hir name, allas! is publissed so wyde,
 That for hir gilt it oughte y-now suffyse.
 And if I mighte excuse hir any wyse,
 For she so sorry was hir untrouthe,
 Y-wis, I wolde excuse hir yet for routhe."

Chaucer never makes Troilus cry out against women as a class even when he comes to know of Criseyde's faithlessness. There is, on the other-hand, a tender and affectionate note in Troilus's lament:

" But trewely Criseyde, swete may (maiden),
 Whom I have ay with al my might y-served,
 That ye thus doon, I have it nought deserved."

The disclosure which Chaucer makes towards the end of the poem of his purpose in writing it, is most significant. It reveals his great sympathy with the fair sex. What is more strange in a story of a woman's faithlessness, he has a fling at men and tries to shield women:

" Bisechinge every lady bright of hewe,
 And every gentil womman, what she be,
 That al be (albeit) that Criseyde was untrewé,
 That for that gilt she be no wrooth with me.
 Ye may hir gilt in others bokes see;

And gladlier I wol wryten, if you leste,
 Penelopees trouthe and good Alceste.
 Ne I sey not this al-only for these men,
 But most for wommen that bitraysed be
 Through false folk; god yeve hem sorwe, amen!
 That with hir grete wit and subtiltee
 Bitrayse yow! and this comneveth (induces) me
 To speke, and in effect yow alle I preye,
 Beth war of men, and herkeneth what I seye! —"

Viewing the story as a whole we find that Chaucer has from the very beginning conceived of the character of Criseyde in such a noble strain that the attribution to her of the baseness of a common type

of faithless woman never occurs to the reader. A consciousness of feminine modesty and excellence always attends his treatment of this character. 'Unhappy woman!' is the thought that rises uppermost in his mind in telling this moving story of love.

What Chaucer attempts here is, in fact, a psychological treatment of feminine nature, and this attempt to approach a character like Criseyde in a psychological spirit was unknown in the Middle Ages. It is a modern growth—this treatment of the complexities of character. In earlier times men were separated into clear-cut divisions of good and bad. With Chaucer begins a more intimate knowledge of the complex stuff known as human nature, and a changed attitude towards woman as woman, as a creature possessed of certain inherent excellences as well as some weaknesses. In earlier times there could be a good or a bad woman. To Chaucer there can be a good and bad woman. He knows that Criseyde had some noble virtues as well as some weaknesses, being one of Eve's family. Some would magnify her faults and minimize her virtues; others would do the reverse; but there she stands, in Chaucer's presentment, in her true colours,—“something of heaven, something of earth.” This is Chaucer's distinctive achievement and a legacy to the modern times. In our pride of all that we have achieved in the field of psychological study of character we are apt to forget the great master of the Fourteenth Century, who was struggling in an unawakened age.

THE THEORETICAL BACKGROUND OF STATE-FINANCING OF PRIVATE ENTERPRISE

ARUNKUMAR J. TAGUPTA, M.A.

For many years the conviction has been growing that the capitalist economic system has failed to transform a maximum of wealth produced into a maximum of social well-being. To link a continuous prosperity in production with a continuous prosperity in consumption is needed, first and foremost, the attainment of a sort of full employment of all economic resources, and next, once the economy has been stabilised at the point of full employment equilibrium, the dispersal of total consumable wealth as widely as practicable, so that a sort of socio-economic optimum is realised. The problems, in other words, are: full employment and fair employment. The chronic inability of private enterprise to solve these two front-ranking problems has given rise to the thesis—gaining increasing currency with years—that the system itself must have been in a state of decay. Not that this conclusion necessarily follows from inability. The system's inability to tackle these problems might conceivably be due to certain technical obstructions in its path, the constant presence of which might suggest, but cannot establish, the proposition of capitalist decadence. In order to establish it one has got to show that those obstructions are causally connected with the decline of private enterprise. The exponents of the 'capitalism-in-decay' hypothesis have in fact attempted to draw such a conclusion with the contention that the major technical difficulties of the system are inherent in it, that they develop or are bound to develop at a certain stage of its growth and thereby indicate the beginning of the system's disintegration. According to some writers, financial assistance by the Government is in one way offstaying this disintegration of the private economy.

Theories behind the 'Capitalism-in-Decay' Argument

Really speaking, three important theories have so far been advanced to support the contention that the productive mechanism under private enterprise is gradually crumbling down in the face of serious maladjustments growing apace from day to day. These are:

the Keynes-Hansen thesis of "stagnation" in mature economies; the Marx-Lenin theory of an inevitable capitalist breakdown; and Joseph Schumpeter's theory as given in his "Capitalism, Socialism and Democracy," first published in 1943.

1. The Stagnation Thesis So-called¹

According to this thesis, stagnant trends and resultant "crises from full employment" would be visited upon the mature industrial economies of the world because of a chronic insufficiency of investment for further investment to absorb resources not taken up for the production of consumer goods and investment for consumption. Total national income generated in these economies is too large for consumption-production to take it off all, the marginal propensity-to-consume being less than unity and forward-falling in conditions of large, growing income. The increasing volume of savings in these circumstances needs to be offset by an increasing volume of new investment, so that the rising income-level is maintained.

But new investment does not take place sufficiently because the "marginal efficiency of capital" is depressed by the vanishing of investment opportunities. In a mature economy such vanishing of investment opportunities has been attributed to such factors as a stagnant or a declining rate of population-growth, cessation of territorial expansion and the closing of the economic frontier, absence of stimulus to technological innovation of several kinds, particularly those requiring a "deepening of capital" (mainly owing to the relative stability of the consumption-function), the growing trend towards self-financing on the part of industry, and increasing monopoly power.

But, the premises of this thesis must undergo a fundamental re-orientation before they are sought to be applied to the case of the under-developed and under-employed economies of South and South-East Asia. Nay, stagnation in these economies, which are not mature in any sense except that they are very old, cannot be explained by the main tenets of the so-called stagnation thesis, and to this point we shall come later on.

¹ See Keynes, "The General Theory" (1936), pp. 307-9; Hansen, "Fiscal Policy and Business Cycles" (1941), Chaps. XVI-XVII, and "Economic Policy and Full Employment" (1947), Appendix B, A. Sweezy, "Declining Investment Opportunity" in *The New Economics* (1947), edited by S. Harris. The best discussion, so far made is that by W. Fellner in "Monetary Policies and Full Employment" (1947), Chap. III.

2. The Marx-Lenin Hypothesis²

According to Marx, capitalist crises are sure signs of a fundamental, but inevitable, conflict between the increased powers of production and the out-moded capitalist productive system which, though itself responsible for such an increase of productive powers, is unable to use these optimally. Squeezing out of small firms in a process of competition and capital concentration, increasing mass but falling average profit, industrial fluctuations, relative over-population, and poverty amidst plenty—these are the symptoms of a fundamental contradiction inherent in capitalism. This contradiction, Marx believes, can only be resolved by the establishment of a system of production based on common ownership of productive resources.

Lenin³ believed that imperialist wars signalled the arrival of the private system at the highest stage of its evolution, and that henceforward the only movement would be downwards. In his opinion, the 1914-18 World War was the starting-point of the gradually declining curve of capitalism.

3. Theory of Prof. Schumpeter⁴

The thesis is reducible into six main points:

(i) By definition, the *entrepreneur's* 'function' is to introduce innovations, which function is gradually becoming obsolete because (a) innovation more and more tends to be the product of specialised research, and (b) traditional consumer resistance to new things has already been pretty well liquidated by successful *entrepreneurship* with the result, (c) that economic progress has become depersonalised and automatic.

(ii) Capitalism fosters a type of 'rationality' which undermines its very foundations (a) because it encourages a sceptical attitude towards the social order on which it rests, and (b) because it is transforming the *bourgeoisie*, the prop of capitalism, into something quite different.

(iii) Capitalism is demolishing its own institutional framework since (a) it expropriates "The little man," and (b) bureaucratisation

² See Marx, "The Critique of Political Economy," and "Das Kapital"; Marx and Engels, "The Communist Manifesto"; Dobb, "Political Economy and Capitalism" (1937), Chap. IV.

³ Lenin, "Imperialism, the Highest Stage of Capitalism" (1917).

⁴ Vide "Capitalism, Socialism and Democracy" (1943), Part II. Also Dewey, "Prof. Schumpeter on Socialism; the Case of Britain," the *Journal of Political Economy*, June, 1950, pp. 196-97.

and bigness deprive property of its private character, with the result that (c) people become indifferent to the fact of vast aggregates of wealth which no man can claim as "his."

(iv) Its case being too complicated, capitalism cannot serve as an ideal to check the destructive tensions of modern economic life.

(v) Business men cannot govern; this must be done by some other class, which traditionally has been the aristocracy; but capitalism has destroyed aristocracy.

(vi) Capitalism has called into being and nurtured an intelligentsia which has a vested interest in its destruction and which can organise the vague discontent with the existing state of things.

Thus, in sum, capitalism is being killed by its own achievements.

True Theoretical Basis of State Financial Aid

None of these theories, however, furnishes a strong case for extending governmental financial aid to private business, for in none of these has it been stated that financial difficulties constitute a major plague for the *laissez-faire* economy in its advanced years. It is, therefore, a bad, if not erroneous, argument⁵ that a case for state financing lies in the apprehension that the fundamental economic forces of expansion have, as the stagnation-thesis has argued, definitely weakened in recent years. If the U. S. experience of the thirties has not been misinterpreted, one must say that the problem in America had been one of deficiency in demand, not in funds for financing production. If it be true that monetary measures had, on the whole, failed and yielded place to fiscal policy, it must be conceded that, after all, the financial question is not very important in mature, as distinct from under-developed economies. The ultimate source of all types of finance is the national savings, and savings are too large rather than too small in these economies. If state financial subsidy can eventually invoke new investment and thus carry the system back to full employment, monetary policy would never have so disastrously failed in the U. S. A. The alleged financial gaps represent, we believe, institutional mal-adjustments, but not over-all deficiencies for the system as a whole. In so far as there is always "a fringe of unsatisfied borrowers" whose investment plan cannot be carried out due to lack of finance, public assistance would certainly promote some amount of new investment. But the significance of this small amount in the face of a much bigger fall in investment caused by vanishing investment opportunities should

⁵ For such an argument see Fuller, "Government Financing of Private Enterprise" (1948). Chap. II.

not be over-rated. An extension of state financial aid to fill the alleged gaps in the private financial mechanism, is, therefore, no guarantee of continuous full employment.

Apprehensions regarding the future of capitalism, derived from any or all of the above three theories, cannot evidently be the basis of proposals for government financial assistance. On the contrary, those who expect much to come out of a programme of state financing of private effort should deny that the capitalist order is declining with a steady weakening of the forces of expansion, as has been done by a number of expert reports and studies in the U.S.A. (all published in 1950; and of these, the Report of the Committee for Economic Development and the study of Prof. Slichter of Harvard are very important). They show and argue that the difficulties of the system are not in any way inherent in it, that they can be removed if firmly and judiciously tackled, and that at bottom there is nothing fundamentally wrong with the system. Of the difficulties the financial one should be given particular emphasis.

Other Arguments

On the other hand, instead of being looked upon as a defensive weapon against the forces of capitalist decline, public financing might be regarded rather as an engine of revolution in the private economy. Just as the grants-in-aid to local authorities have almost everywhere become a means of extending central control over local activity, so also state financing of private business is capable of being utilised as a step towards an over-all State control of private activity, from which nationalisation or socialisation is no great distance. The Temporary National Economic Committee of the U.S. Senate in its final Report in 1941 gave vent to such misgivings in the following words: "We cannot continue to rely upon government expenditures to sustain enterprise and private employment unless we are willing to invite eventually some form of the authoritarian State" (*Vide Report*, p. 9).

The above is really a serious objection against state assistance voiced forcefully, and particularly, by American economists. Certain other objections, however, having wide currency in the inter-war period, such as the distortion of an optimum allocation of factors, economic incapacity of governments, and an undue preponderance of undesirable political influences over policy-making, are practically moribund to-day.

Apart from private enterprise in general, small business has some special claims for government financial help on grounds which can be summarised as follows: (1) large gains from small-scale production

under conditions of relative scarcity of capital goods and abundance of cheap labour, as in India; (2) its vital role in solving the problem of rural, as also urban middle-class, unemployment, and thus easing the task of full employment (particularly in India); (3) technical efficiency of small enterprise as against large-scale production in certain lines; (4) its gradually increasing part as feeder of large factory production; (5) its place in preventing the decay of the rural economy; (6) small business as the traditional symbol of independence and as the best guarantee of the moral development of the individual far from the and abuses of modern industrialism; (7) its promotion as the best means of reducing monopoly and ensuring free competition, and a better and more equitable distribution of income and opportunities between classes as well as regions; (8) dispersion of activity through small units to avoid paralysis of economic life in critical times. In India, recently, small industries have been supported on two additional grounds; (9) small enterprise as the best way of refugee rehabilitation, and also (10) of earning dollars in order to tide over the dollar crisis, serious in 1949-50 but now somewhat reduced.

Role of State-Financing in the Under-developed and Under-employed Economy of India

State financial assistance has a vital part to play in the Indian economic system. The supreme reason is that the current stagnation in India cannot be explained in terms of the stagnation hypothesis of the Keynes-Hansen School. (It is not so easy to determine whether the Indian economy has reached the turning-point from the angle of Marx or Schumpeter.) The following are the points in support of this contention.

(a) In stagnation in mature economies the task is to maintain full employment already attained, whereas in under-employment equilibrium the problem is one of attaining full employment which has never been reached. And a careful study discloses the startling fact that full employment has never been reached in India. Even during World War II there was nothing like virtual full employment. The opinion expressed in the Main Report (1946) of the Labour Investigation Committee of the Government of India that "during the war period, the economy of India more or less approximated to the ideal of full employment" does not take sufficient account of "disguised" and rural unemployment. For, while the level of industrial employment was nearing its peak in 1945, two eminent Indian economists were speaking of the "serious disequilibrium" caused by the growth of surplus rural population and resultant rural un-employment, and were

urging the transfer of at least 30% of the total rural population to non-agricultural occupations.⁶ Since 1946 unemployment has again been on the increase.

(b) One of the main reasons of stagnation in the U.S. economy during the thirties has been an alleged excess of savings relatively to profitable investment opportunities. On the other hand, depressed conditions of India have been largely perpetuated by a serious capital shortage, itself a reflection of an over-all inadequacy of savings out of total national income.

(c) While in the mature Western economies the danger has consisted in a stagnant or even a falling rate of population-growth, in India numbers of human beings have registered over decades a steady increase at such a rate that a large section of expert opinion has inclined to regard the land as overpopulated.

(d) The political and geographical frontier is perhaps at an end, as in the U.S.A., but the existence of vast economic regions, relatively unexplored, suggests the conclusion that there has been no closing of the economic frontier in India.

(e) The practice of self-financing is current in India, and is perhaps as, if not more, widespread than in the U.S.A. Indian small enterprise depends chiefly on its own resources for its initiation or extension. Financing from internal surplus accumulation is also practised by large-scale industry, but never on the scale of its U.S. counter-part. The alleged decline of profits of large-scale industry in the post-war period must have reduced whatever surplus accumulation for purposes of "ploughing back" had developed during the prosperous war years. Small firm financing from internal sources has been something forced by the inability of the private financial mechanism to provide the small firm's capital as well as operational finance. Self-financing is thus not only less important here than in the U.S.A. in so far as its volume is concerned, but also of an entirely different significance, for while in the U.S.A. it has led to an excess of investible funds with financing institutions relatively to investment outlets, in India it has been caused by a fundamental scarcity of investment finance relatively to investment requirements of private business.

The large volume of agrarian indebtedness testifies to the fact that self-financing is practised on a far smaller scale by the farm than by the firm.

(f) Admitting, though it is debatable, that monopoly power is a factor making for stagnant trends, the lack of adequate studies and statistics affords scope for wide differences of opinion over the existence as well as the size of monopoly power in India.

⁶ Nanavati and Anjaria, "The Indian Rural Problem" (1945), p. 332.

In order to assess the strength of monopoly two kinds of "concentration-ratios" have been computed in the U.S.A. (See. W. Fellner, "Monetary Policies and Full Employment," 1947, pp. 91-4). The Thorp-Humphrey-Porter concentration ratios measure the growth of monopoly by the increasing smallness of the proportion of establishments employing half of the labour force. The Crowder ratios measure it by the increasing highness of the proportion of output produced by the four largest producers. Though no such ratios have been computed for India, references to monopoly power have been made by several Indian writers.

As early as 1935, attention was drawn to the growing "concentration of control" of industrial concerns under managing agents, which has been associated with a "concentration of ownership" of shares and debentures.⁷ The latter has been accentuated in recent years. As a rejoinder to the contention of Sri Sampath Iyengar in his "Who owns the Capital?" (1949), that 96.9% of the share-holders of joint-stock companies in India belong to the middle class, the Commerce of December, 10, 1949, has remarked that "an examination appears to show that the 96.9% of share-holders own about half of the paid up share capital of companies, and that the other half is owned by the remaining 3.1% of share-holders." Another reflection of monopoly has been the great inequality of incomes.

As Profs. Wadia and Merchant have pointed out (*vide* "Our Economic Problem," 1948, p. 308), "The feature that calls for attention in the economic development of India is that inspite of the limited industrialisation of our country, finance capitalism is rapidly replacing industrial capitalism, and our industries to-day are in the grip of finance capitalism."

But the power of Indian labour organisations is far less than their U.S. compeers. Also, agriculture—as the provisional 1951 census shows—contributes nearly 48% of national income, a percentage much higher than in the U.S., and in agriculture inequality of income is less than in industry. These suggest that monopoly is less important in India than in the U.S.A.

Thus, a high rate of population-growth associated with a high propensity-to-consume, and an economic frontier still capable of large extensions, absence of huge self-financing, smaller significance of monopoly than in the U.S., presistent failure to attain full employment over decades, and a scarcity of savings—all these factors invest the state with tremendous importance in its role as the financier to private enterprise in India.

⁷ Lokanathan, "Industrial Organisation in India" (1935), p. 48 and p. 144.

Round the World

Pétain

Pétain has at last died a slow lingering death at the great age of 95. It is certainly an irony of fate that one who emerged out of the first World War as a great military figure and as a much respected personality in his country should emerge out of the second as an almost universally execrated man.

Before 1914 he was only a minor officer in the French Army. He did not rise beyond the post of Colonel although he had more than thirty years' service to his credit already. But the War made a new man of him. His promotion was now rapid and his stand at Verdun made him a universally acclaimed hero. He maintained that prestige during the inter-war years. On the eve of the second World War he was sent to Spain as the 3rd Republic's ambassador. His choice was an indication of the fact that the Government attached a good deal of importance to this post and wanted the Spanish Government to understand that France was being represented at Madrid by one of her greatest men. When he was called back from this position, that was only to be appointed Vice-Premier in the Cabinet of Renaud. It was in this capacity that Pétain started his career of bungling which culminated in his being sentenced to death after the conclusion of the War.

At the age he had reached by then it was not expected, of course, that he would have that mental balance and that robust optimism which at Verdun had made him the symbol of France's unconquerable spirit. But all the same it was not expected also that he would henceforward be the leader of the defeatist elements in the country. In any event he now led the majority in the Cabinet into the camp of surrender. He was convinced that France could not stand up against the Nazi hordes which were being thrown at an increasing speed and in an increasing number into the sacred soil of France. Renaud retired across the Channel and Pétain took up the reins of Government as the henchman of Hitler. True, at first an area was assigned to him called Free France. But the line of demarcation was not long maintained and he became soon a mere cat's paw in the hands of the Nazi Government.

That their country should be in the occupation of a foreign tyrant was itself too poignant for the French people. That this occupation would be assisted and facilitated by the ready cooperation of a man whom they had once acclaimed as their hero was more poignant still. The proud people of a great country would take this only as an insult added to injury. So Pétain had to be prepared for his doom. He got the respite of a quinquennium only because of the innate chivalry of the people he once led and their unwillingness to shed the blood of a man who had exceeded

the biblical limit by twenty years. We do not think future generations will revise the verdict that has been pronounced upon his case by his compatriots.

Murder of King Abdulla

Murder of King Abdulla is an event of far-reaching consequence. The delicate balance of affairs which has so far been maintained in the Middle East is threatened by this dastardly action. The position of the British which has of late become so precarious in this region will become more untenable unless meanwhile things shape themselves better than expected.

Abdulla, like his late brother King Feisul of Iraq, was the product of the 1st World War. Both of them sons of the Sheriff of Mecca, they cast in their lot with Lawrence when he engineered Arab revolt against Turkey. For this cooperation both were elevated to positions of importance after the War. Feisul became Emir of Iraq so long as that territory remained a British Mandate under the League of Nations and later in 1930 became its King when the Mandate was withdrawn. Even then, however, by treaty British control remained and Feisul was reconciled to it. A principality for his brother, Abdulla, was also carved out in Transjordan and it also has to this day maintained close association with Britain. In fact cooperation in military and economic matters with Britain which has provided opportunities for their rise was the keynote to the policies of the two brothers.

Britain's policy in the Middle East has, however, clashed violently with the interests of several Arab countries. With Egypt she has a number of disputes still unsettled. British policy in Palestine, before final withdrawal from there, gave umbrage to most Arab countries. Balfour Declaration for finding a Jewish Homeland in Palestine was received by the Arabs with open hostility. So long as the British Mandate was there, the British Government found it immensely difficult to reconcile its settlement of the Jews in that country with its otherwise pro-Muslim and pro-Arab policy. It found itself between two stools. In this tangled situation Britain always counted upon the support of its ally, King Abdulla. That was again why the latter incurred the severe displeasure of the Arab extremists, particularly of the former Mufti of Palestine who had been expelled from the country. Now Abdulla has been removed from the scene and his second son has taken up the reins of administration as regent. So long as the succession to the vacant throne is not finally decided, it is likely that the Government of Transjordan will maintain the former intimate relations with British authorities in London. But sooner or later the question of succession will have to be settled and it is difficult to say as to what would happen afterwards. In any event there is no gainsaying the fact that Britain has lost a pillar of support in the Middle East, which is not likely to be replaced.

Sanfransisco Conference and Japanese Peace Treaty

In September delegates of those countries which had been at war with Japan will meet at Sanfransisco to discuss the terms of the Draft Treaty with Japan which had been prepared jointly through Anglo-American efforts and settle finally the conditions of peace with Japan.

The United States Government took the initiative in inviting the Governments of different countries, which had been required to fight Japan during the Second World War, to send representatives to this Conference. Until recently it was taken for granted that the Soviet Union and its satellites would not have anything to do with this Conference. The Soviet Government had advocated that treaty with Japan should be arranged only through the Conference of Foreign Ministers of the four big powers namely, the Soviet Union, the United States of America, Great Britain and France. This point of view has, however, never appealed to the Anglo-American Bloc and was not acceptable to those States which in this regard accepted the lead of the United States. The second objection which the Soviet Government preferred to its participation in the Sanfransisco Conference was the rejection of the claims of the Peoples' Government of China to join its deliberations. At the time of writing, however, the Soviet Government has signified its intention to depart from its previous policy and send delegates to the Sanfransisco Conference. This has both pleased and disturbed the equanimity of the U. S. A. and Great Britain. The pleasure is there because the Soviet Government has outwardly at least taken up the policy of co-operation. Loss of equanimity of mind, because there is no knowing as to what obstructionist tactics the Soviet Government would adopt at the Conference to delay the conclusion of its deliberations. It is very likely that at the very start of the Conference the Soviet representatives would ask for the inclusion of the Peoples' Government of China in the Conference. It is also likely that the platform of the Conference would be utilised by the delegates of Communist countries as the forum of anti-American propaganda. It is further likely that the provisions of the Draft Peace Treaty may have to be modified here and there in the light of criticisms of Soviet delegates. Such criticisms may also be a source of wrangling which Anglo-American countries would have otherwise liked to avoid. Anyhow the participation of the Soviet Union in the proceedings of the Conference will make them more interesting than otherwise they might have been.

At the time of writing to, India's participation in the Conference is still uncertain. When the Draft Treaty was sent to the Government of India, it was reported to have asked for modification of the terms in certain important particulars. It wanted it to be provided in the Treaty that Formosa would be formally ceded to China. It wanted also Riyu Kiyu Islands to be handed back to Japan and lastly it wanted *that the Peoples'*

Government of China should be allowed to be associated with the Conference as a full member. It was held in certain quarters that unless these modifications were made in the Draft Peace Treaty, there would be no point in India joining the Conference. But now that the Soviet Union and several other opponents of the Anglo-American Bloc are joining the Conference, it may be useful for the Government of India to revise its views regarding participation in the Conference. First, in the Conference its delegates would have an opportunity of airing its views regarding the points it has raised and of persuading other powers to accept partially at least those views. Secondly, in case of a conflict between the Anglo-American Bloc and the Soviet Bloc, the delegates of the Government of India may be called upon to act as mediators. In any event it seems desirable that India should send delegates to the Sanfransisco Conference. The latest information is that Government of India has refused to be associated with the Conference.

Kashmir Issue

For some time past the Kashmir issue has again assumed considerable prominence. In the first place Dr. Graham, the representative of the United Nations, has been in this sub-continent discussing the issue at New Delhi, Karachi and Srinagar. His study of the problem appears now to be complete and it is likely that he will report shortly to the Security Council the results of his efforts at conciliation.

Secondly, the attitude of the Prime Minister of Pakistan in relation to Kashmir has created a situation most perilous for the maintenance of peace. He has made speeches which would indicate his inclination to the exercise of violence for the annexation of Kashmir to his country. In fact as an earnest of his views he has massed soldiers on the borders of Kashmir and encouraged the growth of a militant attitude in his followers both in West and East Pakistan. Clenched fist has become a symbol of this attitude.

The Government of India could not, of course, allow itself to be taken by surprise. In the face of the threat from across the borders it had to take steps for guarding its own frontiers. As soon as, however, soldiers were stationed in different frontier regions the Prime Minister of Pakistan complained from the house top that India was bent upon aggression.

Pandit Nehru, however, immediately explained the position of his Government and asked the Karachi Government to enter into a treaty of peace with India. The latter equivocated and pointed out that it would welcome such a treaty provided it did not cover Kashmir. In other words it must have the liberty to invade Kashmir and use violence against her people. Letters were bandied to and fro for weeks together. But there was no resiling from this position by the Government of Pakistan.

Meanwhile the Government of India has brought out a pamphlet giving documentary evidence of the war cries indulged in by different categories of men in Pakistan. The people of India are not perturbed by these bellicose speeches of Pakistani Officials and politicians. They have placed full and implicit confidence in the policy of their Government. They know that they will not themselves do anything to disturb peace. But if their frontiers are violated, woe to the enemy.

Reviews and Notices of Books

The Gospel of Self-less Action or the Gita according to Gandhi—By Mahadev Desai. Published by Navajivan Publishing House, Ahmedabad. Pp. 390. Price Rs. 4.

Mahatma Gandhi wrote a commentary on the Gita in Gujarati. The late Sri Desai gives in this book an English translation of the original and a valuable introduction and commentary. The Foreword of the book has been written by Mahatma Gandhi who expressed regret that it could not be published during the life-time of Sri Desai. Mahatmaji writes "Every page is evidence of his scholarship and exhaustive study of all he could lay hands upon regarding the Bhagavad Gita."

Sri Mahadev Desai in his introduction gives us a learned exposition of the Gita which not only testifies to his vast and deep scholarship and varied knowledge but also to a deep insight into the inner spirit of the soul and the universe without which it is impossible to have a thorough understanding of the Gita. We recommend the reader to go very carefully through the pages of Sri Mahadev's "My Submission" when he will be initiated into the mysteries of spiritual life. In the next section, Gandhiji seeks to familiarise us with such intricate questions as Anasakti Yoga which the Gita inculcates. The English translation of the slokas is another embellishment which adds to the value of the book. The Index supplies us with a key to all the passages discussed in the book.

J. N. Mittra.

Gleanings—By Mira. Published by Navajivan Publishing House, Ahmedabad. Pp. 26. Price Six Annas.

The booklet contains nine letters written by Mahatmaji to Romain Rolland, Madeline Rolland, John Morris, His Holiness the Lama of Tibet, etc. Probably the most valuable one among them is the first dealing with the equality of religions. We regard this as a valuable contribution to Gandhian literature.

M. B. B.

The Great Nehrus—By J. S. Bright. Tagore Memorial Publications. Post Box 228, New Delhi. First Published 1947. Second (Revised) Edition, 1950. Price Rs. 6.

"The Nehrus" have earned for themselves a distinction in our day, far beyond the average. In greatness of energetic pursuit of idealism, in leadership recognised in politics and struggle for independence, they have proved their worth. Their sacrifice and their success have been admitted. If Pandit Motilal had but ushered, at most, the Indian independence, Jawaharlal has been responsible for installing Independent India and for the advance during the years that have followed. It has not been possible for India to have escaped the general catastrophe which seems to have over-whelmed the world; Jawaharlal has to bear the brunt of much

unfavourable criticism to-day, and history alone will show how far he is responsible for modern India's sufferings that are too evident. Still he remains the popular hero of India, not merely a Prime Minister, her first Prime Minister.

Of the three Nehrus that are described in the book under notice, Motilal's is "an historical study," Jawaharlal's "a political study," and Vijayalakshmi's "a biographical study." I do not know exactly what is intended by this distinction, but there is no doubt that the utmost political importance and interest may be attached to Jawaharlal's personality. The world is passing, not through one crisis but a series of crises.

At this stage it is good that somebody should come forward to present to the reading public a portrait of the Great Nehru. Mr. Bright's attempt dates as far back as 1947, but the communal unrest has obstructed the publicity which should have immediately followed its publication. Contemporary history, however, is taking what seems to us rapid strides, and Panditji's views specially on Kashmir and democracy still have to be finally tested.

Mr. Bright has no doubt revised his book thoroughly, but the large number of quotations from other people's opinions of his subjects unfortunately gives to his performance an air of "scissors-and-paste" work. The impression that is formed is that the author, evidently full of admiration for his theme, has treated it only on the surface—which, one feels sure, was never his intention.

P. R. Sen.

The Ruin that Britain Wrought—By K. M. Munshi. Published for Bharatiya Vidyabhavan by Padma Publications, Ltd.; Bombay. Price Rs. 2-8-0.

This is an authoritative well-documented book showing that Great Britain ruined India economically deliberately to enrich herself. The items treated are not new still a glance at them would revive the memory of the past.

M. B. B.

Gandhian Ethics—By Benoy Gopal Ray. Published by Navajivan Publishing House, Ahmedabad. Price not stated.

The author is a professor of philosophy of Vīśa-Bharati, Shantiniketan. The various topics dealt with in the book are of absorbing interest. We have heard enough of Bapu who lived and worked among us and some of us were fortunate enough to have contacts with him. But the author has studied him from a distance and has made a sincere attempt to measure the Himalyan greatness of our National leader who won for us our independence. The foreword by Richard B. Gregg and the preface by the author himself are worth reading. The book contains an outline of Gandhian philosophy, God is Truth, Satyagraha and ethical religion. All the four are original and their perusal would be of great interest to those who are interested in subjects like the above.

J. N. Mittra

Cent per Cent Swadeshi—By M. K. Gandhi. Published by Navajivan Publishing House, Ahmedabad. Price Rs. 2.

The present volume contains some of the writings of Bapuji on such important topics as Swadeshi, Back to Village Industries, Indian Industry, Foreign and Swadeshi, Why Only Khadi, etc. Lovers of Gandhian literature will find the volume throwing light on many burning questions of to-day. The subjects treated are of abiding interest and will continue to be so for many years to come.

H. C. Mookerjee.

Pakistan Defined—By Begum Firdau Rizvi. Published by Shaik Mahommed Asraf, Kashmir Bazar, Lahore. Pp. 46.

The arguments put forth in this booklet in favour of the establishment of a Moslem State out of India have been used so often by Muslim leaders that they need no further examination.

M.B.B.

Ourselfes

TAGORE LAW LECTURES FOR 1936

The Hon'ble Justice Sri Bijankumar Mukherjee, M.A., LL.D., Tagore Law Professor for 1936, delivered a course of 12 lectures in Darbhanga Hall on The Hindu Law of Religious and Charitable Trusts. The Vice-Chancellor presided over the inaugural lecture.

* * * *

UNIVERSITY EXAMINATIONS RESULTS

At the time of writing the results of the Matriculation, I.A., I.Sc., B.A. and B.Sc. examinations have been published. The percentage of passes; particularly in the I.A. and B.A. examinations, is unfortunately very low. The following are the percentages of passes:

Matriculation	... 42.7
I.A.	... 26.51
I.Sc.	... 32.59
B.A.	... 22.92
B.Sc.	... 36.5

These figures immediately bring out into relief the wastage that is now taking place in the world of education. A writer of another University draws our attention in a brochure that in England at the first degree stage wastage is roughly only ten per cent. Our wastage at the B.A. stage this year is seventy-seven per cent. A number of candidates will, of course, get through in the Compartmental examination. Even then waste is terrible. Why so? Many of the students who have failed cannot be said to have possessed the initial equipment for pursuing graduate courses of study. Evidently they did not profit much by their stay for two years in a college. Many again found it immensely difficult to pay due attention to their studies because of the great overcrowding in our large educational centres, particularly Calcutta. A considerable number of students live in houses so overcrowded as to be completely at sea as to how to open their books. The economic conditions of the families from which many students happen to come have also deteriorated fast during the last few years. To them the problem of living itself is

acute and it may be imagined how difficult their existence becomes if the burden of education is added.

This wastage of time, money and energy which failure in examinations happens to involve is a problem which should be tackled seriously without delay. It is a challenge both to our educationists and to our statesmen. Something must be done by way of arresting the rot that has set in.

* * * *

PROFESSORS S. K. CHATTERJI AND J. P. NIYOGI

Professor S. K. Chatterji who was elected President of the Council of Post-Graduate Teaching in Arts has left for the U.S.A. to act as a Visiting Professor in the University of Pennsylvania for one Semester. Professor J. P. Niyogi has been elected President in his place. Professor Niyogi has been connected with the University since 1917 and as Professor and Head of the Department of Economics since 1935. For a period of three years (1947-50) he was a member of the Provincial Public Service Commission. We congratulate him on his election as President.

* * * *

PROFESSOR S. N. BOSE

Professor S. N. Bose has been re-elected President of the Council of Post-Graduate Teaching in Science.



Official Notifications,

University of Calcutta

NOTIFICATION

No. C 24 Aff

It is notified for general information that under Section 21 of the Indian Universities Act (Act VIII of 1904), the Governor is pleased to order that with effect from the commencement of the session 1950-51, the Garbetta College, Midnapore, shall be affiliated to the Calcutta University, in English, Bengali (Vernacular), Mathematics, Physics and Chemistry to the I.Sc. standard with permission to present candidates for the examination in the subjects from 1952 and not earlier.

Senate House,
Calcutta.
The 9th July, 1951.

S. Dutta,
Registrar.

NOTIFICATION

It is hereby notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1950-51, the Tamralipta Mahavidyalaya, Midnapore, shall be affiliated to the Calcutta University, in English, Bengali (Vernacular), Alternative Bengali, Bengali (2nd language), Economics, Philosophy, History and Sanskrit up to the B.A. (Pass) standard with permission to present candidates for the examination in the subjects from 1952 and not earlier.

S. K. Dutt,
Registrar.

NOTICE

Memo. No. C 3388 Aff

It is notified for general information that under Section 21 of the Indian Universities Act (Act VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the session 1950-51, the Siliguri College in the district of Darjeeling, shall be affiliated to the Calcutta University in English, Bengali (Vernacular), Mathematics, Sanskrit, History, Civics and Logic to the I.A. standard and English, Bengali (Vernacular), Mathematics, Physics and Chemistry to the I.Sc. standard with permission to present candidates for the examinations in the subjects from 1952 and not earlier.

Senate House
Calcutta.
The 15 May, 1951.

S. Dutta,
Registrar.

NOTICE

Memo. No. C 3398 Aff

It is notified for general information that under Section 22, read with Sub-section (3) of Section 21 of the Indian Universities Act (Act VIII of 1904), the Governor is pleased to order that with effect from the commencement of the session 1950-51, the Rishi Bankimchandra College, Naihati, 24-Parganas, shall be affiliated to the Calcutta University, in English, Bengali (Vernacular), Physics, Chemistry and Mathematics to the I.Sc. standard with permission to present candidates for the examination in the subjects from 1952 and not earlier.

Senate House,
Calcutta,
The 15 May, 1951

S. Dutta,
Registrar.

NOTIFICATION No. Misc.R.7

Dated the 30th March, 1951

It is notified for general information that the following changes in Chapter XXXII of the University Regulations have been sanctioned by the Government of West Bengal :—

(i) Page 199 of the Edn. of 1945.

The words "III Political Economy and Political Philosophy" under Group A of Sub-Sections (3) and (4) of Section 6 be replaced by the words "(III) Economics and Political Science."

(ii) Page 219.

For the heading "Political Economy and Political Philosophy" substitute "Economics and Political Science."

In clause I under the heading for "Political Economy and Political Philosophy" substitute "Economics and Political Science."

Paper I—For 'Political Economy' substitute "Economics."

Paper II—For 'Political Philosophy' substitute "(i) Political Theory" and "(ii) Political Institutions (Constitution and Administration of India and outlines of the constitutions of England, the U. S. A., the U. S. S. R. and Switzerland)."

N.B.—(i) and (ii) shall be two equal halves.

Papers III and IV—For the words 'Political Economy' substitute 'Economics.'

Paper V—For 'Philosophy' substitute 'Theory'.

Paper VI—For 'Essay' substitute the following:—

(i) Outlines of Current International Affairs .. 50 marks

(ii) Essay .. 50 marks

In Line 4* from bottom for the heading "Political Economy" substitute the word "Economics."

(iii) Page 220.

In line 21 from bottom—

For the heading "Political Philosophy" substitute "Political Science."

In lines 6-8 from bottom—

For the words "The outlines, et.....to British Constitution" substitute the following "The present Constitutions and Administrations of the Central, State and Local Governments in India and the outlines of the present Constitutions of Great Britain, the United States, Switzerland and the U. S. S. R."

(iv) Page 221.

In line 3 from top:—

For the words 'Political Economy' substitute 'Economics.'

In line 24 from bottom:—

Delete the words 'Pax Britannica' and 'British'.

In line 20 from bottom—

Delete the words 'Political relations of India to England and their effect on.'

(v) Page 222.

In line 16 from top add the following words:—

"Central, State and Local Finance."

The above changes shall have effect from the examination in

SENATE HOUSE,
The 30th April, 1951.

S. K. DUTT,
Registrar (Offg.).

NOTIFICATION

Memo. No. C 3483 Aff

Dated 15th June, 1951

It is notified for general information that under Section 21 of the Indian Universities Act (Act VIII of 1904) the Governor is pleased to order that, with effect from the commencement of the session 1951-52, the Dum-Dum Matijheel College, 24-Pazanas, shall be affiliated to the Calcutta University in English, Bengali, (Vernacular), Sanskrit, History, Civics, Logic, Mathematics, Commercial Geography and Commercial Arithmetic and Elements of Book-keeping to the I.A. standard and in English, Bengali (Vernacular), Mathematics, Physics, Chemistry and Biology to the I.Sc. standard with permission to present candidates for the examinations in the subjects from 1952 and not earlier.

S. Dutta,
Registrar.

NOTIFICATION

Memo. No. C 3490 Aff

Dated 18th June, 1951

It is notified for general information that under Section 21 of the Indian Universities Act (Act VIII of 1904) the Governor is pleased to order that with effect from the commencement of the session 1950-51 the Manimala Girls' College, Asansol, shall be affiliated to the Calcutta University in English, Bengali (Vernacular), Sanskrit, History, Logic, Civics and Mathematics to the I.A. standard and in English, Bengali (Vernacular), Mathematics, Physics and Chemistry to the I.Sc. standard with permission to present candidates for the examinations in the subjects from 1952 and not earlier.

S. Dutta,
Registrar.

UNIVERSITY OF MADRAS

Notification

It is hereby notified that the undermentioned candidates have been debarred from appearing at any examination of this University for the period noted below, as they resorted to unfair means during the examinations of March, 1950.

Their examinations of March, 1950, have been cancelled. A statement with detailed information regarding these candidates is enclosed :—

Examination	Registered Number and Name of candidate.	Period of Rustication.	The month and year in which permitted to appear at the examination
1	2	3	4
Matriculation	317, G. Damodaran	Two years till March, 1952.	March, 1952
Do.	338, T. A. P. George	Do.	Do.
Do.	523, K. Sukumaran Nayar	Do.	Do.
Intermediate	167, T. N. Rangachar	One year till March 1951.	March, 1951
Do.	651, M. Peera Sahib	Do.	Do.
Do.	696, P. T. Narayanachar	Two years till March, 1952	March, 1952
Do.	1762, K. Sreenivasulu	Do.	Do.
Do.	2587, V. Rajammal	Do.	Do.
Do.	6440, A. Shanmugham	Do.	Do.
Do.	6441, P. Shanmugham	Do.	Do.
Do.	6715, C. Joseph	One year till March, 1951	March, 1951
Do.	6716, P. G. Kunjukoshy	Do.	Do.
Do.	6788, R. Krishnan	Do.	Do.
Do.	6901, C. V. Eapen	Two years till March 1952.	March, 1952
Do.	6956, G. Eapen	One year till March, 1951	March, 1951
Do.	7220, T. M. Lakshmanan	Do.	Do.
Do.	7270, A. Muhammad Kutti	Two years till March, 1952	March, 1952
Do.	7572, T. M. Pratap Singh	One year till March, 1951	March, 1951
Do.	8172, D. Venkatarami Reddi	Do.	Do.
Do.	8261, M. S. Ramaswami	Two years till March, 1952	March, 1952
Do.	9146, Antony Joseph	One year till March, 1951	March, 1951
Do.	12366, S. T. Chandrasekharan	Two years till March, 1952	March, 1952
Do.	13382, T. Natarajan	Do.	Do.

1	2	3	4	5
B. A. Degree	921	E. Ramachandan Pillai	One year till March, 1951	March, 1951
B. Sc. Degree	2798	R. Venkataraman	Do.	Do.
F. L.	31	P. S. Balasubrahmanyam	Two years till March 1952	March 1952
Do.	123	T. Krishna Shastry	Do.	Do.
B. L. Degree	655	S. Radhakrishnan Naya	Examination cancelled. Permitted to appear at the next or any subsequent examination	...
Final M.B. & B.S. Degree	1168	C. Rodricks	Do.	...

List showing detailed particulars of candidates who were debarred from appearing for any of the examinations of this University for having resorted to unfair means during the examination of March, 1950 :

Name of candidate	Examination at which appeared.	Regr. No.	Name of father or guardian Community & address.	Date and place of birth.	Institution
1	2	3	4	5	6
G. Damodaran	Matriculation	317	K. Kunjun, Non-Brahmin, Kuppaplangra Veedu, Nadumangadu Irinichayam, Nadumangadu	6-2-1927, Nadumangadu	Private
T. P. George	"	338	G. Philip, Indian Christian, Thekka Bhagathu Bunglow (near) Anchal Office, Kundara, P. O.	18-10-1927, Kundara	"
K. Sukumaran Nayar	"	523	A. Krishna Pillai, Non-Brahmin, Krishna Vilasam, Koonayil, S. Paravoor, Quilon	28-1-1922, S. Paravoor	"
T. N. Rangachar	Intermediate	167	T. Gopalachar, Brahmin, 4/204G, Kamalanagar, Anantapur	22-3-1932, Anantapur	Govt. Arts Coll., Anantapur.
M. Peerasaheb	"	651	Peeran Saheb, Muslim, Engineer, Tank Bund Street, Bellary	1-7-1931, Kottur	Veerasaiva Coll., Bellary
P. T. Narayana Char	"	696	P. T. Krishnamachar, Brahmin, Advocate, Pennukonda, Anantapur	1-5-1928, Dharmavararam	"
K. Sreenivasulu	"	1762	K. Ramaswami, Non-Brahmin, M. V. Subbiah Street, Cuddapah	1-7-1929, Cuddapah	Govt. College, Cuddapah.
V. Rajammal	"	2587	K. Narayana Menon, Non-Brahmin, Vayilil House, Elankunapusa, Malipuram P. O. (Via) Cochin	24-12-1929, Elankunna-puzha	Maharaja's Coll., Ernakulam and Private study
A. Shanmugham	"	6440	T. A. Arumuga Mudaliar, Non-Brahmin, Cloth Merchant, Arunachala Achari Street, Salem	2-8-1931, Salem	Salem College, Salem
V. P. Shanmugham	"	6441	V. P. Muthuswami, Non-Brahmin, V. M. of Vattoor, Tiruchengodu, P. O. Salem District	16-9-1929, Vattoor	"

1	2	3	4	5	6
C. Joseph	Intermediate	6715	Mariamamma Kuruvilla, Indian X'ian, Chaprathu House, Vennikulam, Thiruvalla, Travancore.	22-1-1931 Thiruvalla	R. D. M. College, Sivaganga
P. G. Kunjukoshy	"	6716	T. K. Varghese, Indian X'ian, Ambiseril Puthen Bunglow, Kundara, Travancore	21-5-1930 Kundara	"
R. Krishnan	"	6788	S. Sathamal, Brahmin, Kattankolathur Village, Kattupakkam Post, Chingleput District	1-7-1930 Chingleput	Madras Christian College, Tambaram
C. V. Eapen	"	6901	Capt. C. E. Varkey, Indian X'ian, Chirayil House, Kodymatha, Kottayam P. O., Travancore	8-9-1931 Koyamkulam	"
G. Eapen	"	6956	P. Mathen Geevarghese, Indian X'ian, Palacoutu Veedu, Pulamonjun, Kottarakara, Travancore	6-2-1927 Kottarakara, (Travancore)	"
T. M. Lakshmanan	"	7220	T. Kunhappu, Non Brahmin, "Vrindhavanam," Pallicoon Road, Tellicherry	15-11-1927 Tellicherry	Govt. Brennen College, Tellicherry
A. Muhammad Kutti	"	7270	M. A. Kunhikutti Ali, Muslim, C. P. A. House, Pulhiyo Kadirur, (Via) Tellicherry	4-6-1930 Kadirur	"
T. M. Pratapa Singh	"	7572	T. S. Madhavan, Non-Brahmin, Tharyil Parambil House, Panayapilli	28-11-1930 Panayapilli	Sacred Heart College, Thevara
B. Venkatarami Reddi	"	8172	B. Boya Reddi, Non-Brahmin, Thondavada, Thondavada B.D.Q., Chandragiri	1-7-1928 Thondavada	Sri Venkateswara College, Tirupati
M. S. Ramaswami	"	8261	M. S. S. Raghavan, Brahmin, Advocate Chittoor	19-9-1931 Madras	Sri Venkateswara College, Tirupati & Private study
Antony Joseph	"	9146	Chacko Joseph, Indian Christian, Asari Parambil, Kavalam A. O., Travancore	12-5-1929 Chengannacherry	St. Joseph's College, Trichinopoly & Private study
S. T. Chandrasekharan	"	12366	S. Thangavel Nadar, Non-Brahmin, Astrologer, 2, High Road, Royapettah, Madras	25-12-1924 Kumbakonam	Pachaiyappa's College, Madras & Private study
T. Natarajan	"	13382	M. E. Thandavaraya Udayar, Non-Brahmin, Pudupalayam, (Via) Pattanam, Rasipuram Taluq, Salem District	17-5-1928 Pudupalayam	Salem College, Salem & Private study
E. Ramachandran Pillai	B.A. Degree	921	P. Easwara Pillai, Landlord, Meloor House, Kannimelcherry, W. Quilon	4-4-1927 Quilon	American College, Madura
R. Venkataraman	B.Sc. Degree	2798	Dr. S. Ramachandran, District Health Officer, Kakinada	5-11-1928 Madras	Presidency College, Madras and private study
P. S. Balasubrahmanyam	F.L.	31	P. S. Raghunatha Iyer, 283, Thambu Chetti Street, Madras I. (Brahmin)	30-5-1926 Madras	Law College, Madras

T. Krishna Shastry	F.L.	123	Col. T. S. Shastry (Brahmin), I.M.S., Retired, "Neela Gruha," 37, Venkatanarayana Road, Thyagarayanagar, Madras-17	2-9-1922	Law College Bellary Madras
S. Radhakrishnan	B. L. Degree	655	N. N. Menon (Non-Brahmin), No. 6, Rosary Church Road, Santhom, Madras	4-4 1928	Law College, Alwaye Madras
C. Rodricks	Final M.B. B.S. Degree	1168	D. R. G. D. Rodrigues, (Anglo-Indian), 4, Clements Road, Vepery, Madras	24-11-1923	Madras Medi- cal College

University Buildings,
Chepauk, Madras
Dated : 23.11.50.

R. RAWDARME,
Registrar.

BANARES HINDU UNIVERSITY

List of students of the Benares Hindu University who have been ratiocated for two years for using unfair means at their University examinations, and shall not be allowed to appear at any of the University examinations before 1953.

Roll No.	Name and address	Examination, 1951
90	Sri Amar Nath Agarwala C/o. Sri S. C. Agarwala White Gunj, Hardoi	B.Sc. (Eng.) Pt. I
32	Pyarelal Jaiswal, S/o. Mr. Badri Prasad Jaiswal, Post and Vill. Ajgand, Distt. Unao (U. P.)	B.Sc. (Pure).
92	Chaturbhuj Premchand Bhatia C/o. Shri Premchand Javeri, Asst. Postmaster, Banaras l.	B.Sc. (Pure)
97	Daya Sankar Singh, S/o. Shri Shambhu N. Singh, Vill. Jalalpure Mafi, P. O. Chunar, Dist. Mirzapur.	Do.
161	Madhukar Vamanrao Uttarwar, S/o. Shri Wamanrao Uttarwar Umarkhed, Dist. Yootmal Madhya Pradesh.	Do.
190	Pratap Singh, S/o. Shri J. P. Singh, P. O. Hasua, Dist. Gaya (Bihar).	Do.
196	Rabindra N. Bagchi, S/o. Shri Manindra N. Bagchi, D. 17-141, Dasaswamedh, Banaras.	Do.
241	Saroj Kumar Gupta, C/o. Shri Raj K. 14/37, Nandan Sahu Lane, Chowk, Banaras.	Do.
256	Shree Pati Singh Yadav, S/o. B. Ram. Adhin Singh Yadav, C. 20/14, Nai Pokhari, P. O. No. 1, Benares City.	Do.
289	Arvind Roy, S/o. Shri Sripati Roy, 9, Hatiphatka, Banaras.	B.A.
9	Bimal Chandra Verma, S/o. Sri Rama Pd. Sahib, Retd. Chief Reader, Gyanpur, Banaras State.	B.Sc. (Met.)
61	Udai Raj Singh, S/o. Ram Niranjan Singh Vill. Amibit, P. O. Pesara, Dist. Jaunpur.	I.Sc.
125	Indra Mishra, S/o. Shri Krishna Misra Vill Bagahi Ramdas, P. O. Rajapur (Nirganj Dist. Saran).	Do.
304	Hari Nath Rai, S/o. Shri Deo Narain Rai, Vill Kakraith, P. O. Dheena, Dist, Banaras,	Do.
167	Nityanandji, S/o. Kr. Bahadur Lal Thanha Khad, P. O. Harraiya, Dist. Basti.	I. Com.

225	Udai Nath Singh, S/o, Shri Ishawar Dayal Singh, Vill and Post. Akorhi, Dist. Shahabad (Arrah).	do.
167	Nirmal K. Sinha, S/o. Krishna Govind Narain (Expired), Vill. Sakari, P. O. Kudra, Dist. Shahabad.	I.A.
59	Thakur Das Agarwal, S/o. Shri Shivanath Pd., P. O. Rasra, Dist. Ballia.	B.Com.
126	K. N. Gupta No. I, S/o. Late Debidayal Halwai, Mohalla Com. Sarail, P. O. Sasaram. Dist. Shahabad.	do.
144	Makundi Lal Agarwal, S/o. Shri Dwarka Dasji 63/7, Nakas, Banaras.	do
54	Anant Ram Bhargava, S/o. Shri Kashi Pd. Bhargava, Sulemani Press, Machodari Park, Banaras.	LL. B. (Prev.)
68	Bhagwati Pd. Shrivastwa, S/o. Shri Jagdeo Lal, Vill. Betawania, P. O. Katya, Dist. Saran.	do
111	Akhilesh K. Mishra, S/o. Shri Goberdhan Mishra, C/o. Surya Deo Pd. Sinha, Mohalla Nayatola, P. O. Naya, Muzaffarpur.	Admission
395	Rangachar, S/o. Shri M Vedavyasacharya 4/61A, Hanumanghat, Banaras.	do
983	Triloki N. Khattri, S/o. Shri Tryambaknath Khattri, Sidheswari Mohal, 7/73, Banaras.	do
35	Kalika Pandey, S/o. Pt. Janaki Pandeya Vill Janardanpur, P. O. Durgawati, Dist. Shahabad.	Shastri Pt. I Prachin
15	Gauri Shankar Pandey, S/o. Pt. Surya N. Pandeya, D. 47/45, Ramapura, Banaras.	First Professional (III Yr. Ayurveda).

ANDHRA UNIVERSITY

No. S2 4654/51. Encl. 1

Waltair, 2nd May, 1951.

Order

The results of the following Examinees who have been found guilty of attempting to use unfair means at the University Examinations held in March-April 1951 are cancelled and they are debarred from appearing for any of the University Examinations for a period of one year i.e. they will not be permitted to sit for any Examination before March-April 1952.

S. No.	Name	Examination	Registered No.
1	Shaik Ismail	Matriculation Examination	2231
2	T. Venkateswara Rao	Do	2320
3	V. Ammannasastry	Do	1503
4	C. Punneyya	Do	308
5	V. Punneyya	Do	525
6	M. Sifaram	Do	1160
7	Y. Sriramulu	Do	1296
8	M. Dasaradbarami Reddi	Intermediate Examination	600
9	V. Subha Rao	Do	1983
10	P. Ramalingam	Do	3279
11	Munshi Mohammad Nooruddin	Do	2838
12	N. Mrutyunjaya Rao	Do	5895
13	Muhammad Mazhar Hussian	Do	780
14	P. Rama Rao	Do	4129
15	V. Rama Rao	Do	4130
16	K. Rayappa	Do	4133
17	N. V. R. K. S. Subrahmanyasarma	Do	6921
18	V. Sankaran	Do	6432
19	C. Suryanarayana Rao	Do	886
20	P. V. Seshayya	Do	6551
21	B. Ramakrishna Rao	Do	3709
22	M. Chandra Rao	Do	2543

23	K. K. Visweswara Rao	Intermediate Examination	3680
24	K. Kesava Rao	Do	3681
25	S. Pallanraju	Do	3699
26	S. Venkata Rao	Do	6750
27	T. Bhaskara Rao	Do	5188
28	P. Venkateswara Gupta	B.Sc. Degree Examination	130
29	D. V. Ramana Rao	Do	717
30	K. Narayana Rao	Do	182
31	A. Kedareswara	Do	636
32	P. Srinivasa Rao	B.L. Degree Examination	202

(By order)
Sd. Illegible,
Registrar.

UNIVERSITY OF BOMBAY

No. EL. 12342 of 1951

It is hereby notified that the following two students having resorted to unfair means in obtaining provisional admission certificates, the provisional admission certificates issued to them for admission to the classes mentioned against their respective names have been cancelled and the students are debarred permanently from admission to this University :

- 1 Ahmed Yar Khan First year Science Claas.
- 3 Fatechand Chandumal Tejawani Junior B.A. Class.

Bombay, 1st. May, 1951

D. N. MARSHALL,
Ag. University Registrar.

No. 6237-6330/51—G,

Solan, the May 23, 1951

The following students have been rusticated for one year for the reason mentioned against their names :—

Name and father's Registered name of the students.	Number	Reason	Rusticated by the Principal	Class in which studying	Intimated vide No.
1 Angrez Singh, son of S. Karnail Singh.	50-a-331	Smuggling of written stuff into the examination Hall	The Principal, Khalsa College, Amritsar	First year	Letter No. 293/17-4 dated 17th May, 1951
2 *Dhanwant Singh, son of Sirdar Kartar Singh.	40-ga-75	Foul behaviour and Gross-misconduct towards a lady student.	The Principal, Gandhi Memorial National College, Ambala Cantt.	Second year	Letter No. 86/11841, dated 6th April, 1951.

* Dhanwant Singh had been debarred from the Inter. Examination held in April, 1951.

TRILOCHAN SINGH,
Assistant Registrar (Co-ordination), for Registrar.

NAGPUR UNIVERSITY

Order No. 4548

I

The following examinees having been found guilty of attempting to use unfair means at the Supplementary Examinations held in September-October, 1950, are disqualified for admission to any examination of the University to be held before 1st August, 1952 :—

S. No.	Roll No.	Name in full	Examination	College	Centre
1	71	Prabhakar Pratap Lala	B.Sc. (Pass)	Ex-student (Compartmental candidate for Physics Theory only)	College of Science, Nagpur
2	20	Chandrasekhar Sharma	Intermediate Exam. in Science	Ex-student	Do

II

Shri R. K. Jain of the III year B.Sc. class of the College of the Science, Nagpur, is disqualified for admission to any examination of the University to be held before March, 1953, for having been found guilty of attempting to aid a candidate in using unfair means at the Supplementary Intermediate Examination in Science of 1950 at the College of Science Centre, Nagpur.

By order of the Executive Council,

K. R. PANDYA,

Offg. Registrar, Dt. Nagpur, the 30th May, 1951.

PANJAB (INDIA) UNIVERSITY (Solan)

No. 5272-5371/51—G.

Dated the 7th May, 1951.

The Syndicate of this University at its meeting held on the 21st April, 1951, *vide* para 11 of its proceedings, has disqualified Om Parkash S/o. Pt. Labhu Ram, Regd. No. 48-x-283, who passed the Matric. Examination held in 1946 under Roll No. 45 32, and had failed in the Intermediate Examination held in September, 1948, under Roll No. 6708 as a college student of Gandhi Memorial Govt. College (formerly Prince of Wales College) Jammu Tawi (Jammu and Kashmir State) as being not a fit and proper person to be admitted to any future Examination, as he tried to obtain the B.A. Degree of another person on false pretence.

TRILOCHAN SINGH,

Assistant Registrar (Co-ordination), for Registrar,

NOTIFICATION No. S. T. 2507-2542

It is notified that the following have been disqualified as being not fit and proper persons to be admitted to any future Examination of this University :—

Names and Particulars	Reasons
(a) Jai Narain Sharma, son of Pandit Kanhaiya Lal, Teacher, State High School, Bawal. (Appeared in Matric. English only Examination in 1949 under Roll No. 8287).	Secured admission to the Matriculation Examination on making false statement of having passed the Visharad Examination.
(b) Amru, son of Govindram Butaney, Student, third year class, Camp College, New Delhi.	For producing bogus certificate of having passed the Intermediate Science Examination of the University of Sind in April, 1950.
(c) Daryao Singh, son of Mange Ram, 1st year student of All India Jat Heroes' Memorial College, Rohtak.	For producing forged result card of having passed the Matriculation Examination in 1950, under Roll No. 14443. The real candidate who appeared under this Roll No. was some one else.
(d) Man Singh, son of S. Shib Singh, House No. 125 Subzi Mandi, Patiala, at present Assistant in the Panjabi and Backward Classes Department, Pepsa.	For trying to obtain B.A. Degree by fraudulent means.
(e) Shri Desh Sevak Gupta, son of L. Baru Mal Gupta (present address, Principal M. G. M. Higher Secondary School, Jalesar (U. P.))	For trying to obtain a duplicate copy of M.A. Degree by fraudulent means.

The Matric English only Examination result of Jai Narain Sharma referred to in (a) above has also been quashed.

3. Applications for award of Certificates of Degrees, under the Special War Regulations, for active service rendered in the Second World War, shall not be entertained by this University after December 31, 1951. From January 1, 1952, the Special War Regulations passed in 1940 shall stand repealed.

Solan, Dated May 31, 1951.

BHUPAL SINGH,
Registrar.

Notification No. 1740-77

It is hereby notified that the Syndicate of that University at their meeting held on April 1, 1951 has disqualified A. S. Sindhu (Roll No. 4988, B.A. April, 1950 Examination) as being not a fit and proper person to be admitted to any future examination, as he secured admission in the third year class of the Camp College, Delhi, on making a false affidavit of having passed the Intermediate Examination of the Panjab University, Lahore, in 1946, under Roll No. 6024.

Solan : (Simla Hills).

Dated : April 20, 1951

BHUPAL SINGH,
Registrar.

UNIVERSITY OF SAUGAR

Notification No. Ex/C/72/50.

It is notified that the following candidates who appeared at the various Supplementary Examinations of the University of Saugar held in August-September, 1950, have been found guilty of using or attempting to use unfair means at these Examinations and have, therefore, been debarred from appearing at any University Examination during the period mentioned against their names :—

Roll No.	Enrol No.	Name of candidate	Examinations	Institution	Year for which of debarred
1	A 225	Abdul Majid S/o. Shri Abdul Wahab, Sanichari, Saugar.	B.A. (Pass)	Ex. Student	Result cancelled and debarred from appearing in 1951.
9	A 1916	Mulam Chandra Jain S/o. Shri Gulab Chandra Jain, Gopalganj, Saugar.	B.Sc. (Pass)	„	Result cancelled
74	A 1408	Uttam Chand Nayak S/o. Shri Phool Chandji Nayak, P.O. Panagar, St. Deori, Dist. Jabalpur.	LL.B. (Prev.)	„	Result cancelled and debarred from appearing in 1951.
80	A 2846	Narbada Prasad Bharadwaj, I.Sc. S/o. Shri M. L. Bharadwaj. Advocate, Chhindwara.		„	Result cancelled and debarred from appearing in 1951.

By Order of the Executive Council,

ISHWAR CHANDRA,

Registrar, University of Saugar.

UNIVERSITY OF SIND

Circular No. 10.

22/121950

The following candidates have been debarred from admission to the University and from appearing at any examination/rusticated for the period noted against each of them for using unfair means at the Supplementary Examinations of 1950, of this University or for other reasons as mentioned against each :—

1951]

NOTIFICATIONS

73

Serial No.	Name	Seat No.	Examination	College or School from which sent up	Punishment	Reasons
1	Abbas Ali Shah, Mukthar Ali Shah Syed	208	Matriculation	Noor Mohd. High School, Hyderabad (Sind) _g	Debarred from admission to the University and from appearing at any Exam. for a period of two years, viz., 1950-51 and 1951-52.	The candidate has resorted to copying and foul means in Algebra paper.
2	Farooq Hassan, Akbar Hassan Khan	58	Intermediate Science	D. J. Sind Govt. Sc. College	Debarred from admission to the University and from appearing at any examination for a period of two years viz. 1950-51 and 1951-52.	The candidate had claimed wrong exemptions in Physics and Chemistry which were not due to him.
3	Fateh Mohd., Umat Din Shaikh.	75	B.A. Pass Course.	Sind Muslim College.	Debarred from admission to the University and from appearing at any exam. for a period of two years viz 1950-51 and 1951-52 Exam.	Caught in possession of some leaves of a book on Economics while attempting Economics paper at the B.A.

Sd. ILLEGIBLE

Registrar, University of Sind, Karachi.



THE CALCUTTA REVIEW

AUGUST, 1951

TRANSCENDENTALISM AND INDIA*

REV. DR. JOHN HAYNES HOLMES

New York

I

America, in its one hundred and seventy odd years of history, has produced only one indigenous center of culture, and that is New England. I can think of no other section of the country to which can be applied the titles of Van Wyck Brook's famous book, "The Flowering of New England," and its successor, the "Indian Summer." Other centers have appeared from time to time—New York, Chicago, Indiana, California, for example—but these have been inferior and largely derivative. With few exceptions they have sprung from that wide-flung sowing of New England in the intellectual and spiritual realm which is paralleled by the work of Johnny Appleseed in the physical realm of nature. Yankee pioneers have poured out over the land and civilized as well as subdued it. They took their culture with them as they journeyed west, and scattered it round. One thinks of the Western Reserve and the planting there of the characteristic New England institutions of the town hall, school, and church. But, for all this exodus, New England still remains pre-eminent for its authors, artists, scholars, and preachers in the nineteenth century, and still proudly productive in this twentieth century. If there is any falling off these days, it is the fault not of New England traditionalism, but of an entire civilization gone wrong and paying now the price. New England, after all, was

* A Lecture delivered under the auspices of the Taraknath Dey Foundation in Memory of Mary Keatings Das of Columbia University.

quite a place ! There comes to my mind the remark of James Matthew Barrie, in his rectorial address at the University of St. Andrews in 1922. Referring to the much maligned Victorian Age, he said to the young students before him, in giving them advice, "Don't forget to speak scornfully of the Victorian Age ; there will be time for meekness when you try to better it."

II

If New England was thus the center and soul of American culture, so the Transcendentalist Movement, which flourished in the mid-nineteenth century of our era, was the center and soul of New England. It was the real flowering of that native culture of which Brooks makes so much. Until comparatively recent times, Transcendentalism may be said to have been the only separate, distinct, and creative school of thought, apart from theology, which appeared in our whole American history. In our own time has come the movement of Pragmatism, led so characteristically and effectively by the late William James of Harvard, and represented today, especially in its applications to the field of education, by the venerable, venerated and still productive John Dewey. But for two generations of nineteenth century thought, Transcendentalism was the American, and more particularly the New England mind at work, and its influences and echoes are with us still.

In seeking the origin and estimating the character of Transcendentalism, we may take various points of view. Thus, there is the position of O. B. Frothingham, in his classic work on "Transcendentalism in New England," who says that "when we speak of Transcendentalism, we mean New England Transcendentalism." For "there never was such a thing as Transcendentalism out of New England. In Germany and France there was a transcendental philosophy, held by cultivated men, taught in schools, and professed by many thoughtful and earnest people, but it never affected society in its organized institutions or practical interests." The same was true, he says, of Old England. "But in New England the philosophy assumed full proportions, produced fruit according to its kind, created a new social order for itself, or rather showed what sort of social order it would create under favouring conditions. Its new heavens and new earth were made visible, if but for a moment, and in a wintry season." But this, it seems to me, is to claim too much. It is to ignore the influence and power which carried this Transcen

dental philosophy across the seas from Europe, to implant it in an alien if friendly soil here in New England, and enable it to flourish in a culture now its own. Especially is it to neglect the whole question of origins which goes so far in answering the question of character and essence.

Far wiser is it to trace the Transcendental philosophy to its modern origins in Germany, in the writings of Immanuel Kant, whose "Critique of Pure Reason," published in 1781, opened up new vistas in metaphysical thought. As epochal in modern as Platonism in ancient times, Kantianism was an attempt, and a largely successful one, to settle the age-old debate between sensationalism and idealism. More particularly, it undertook to grapple with the rationalism of John Locke, and work it out in terms more realistic than the pure idealism of Berkeley and Hume. In its doctrines of innate ideas, of things in themselves, of an inner essence of the mind transcending in origin and scope the witness of mere experience, the Kantian thought laid new foundations for spiritual faith. When, in his "Critique of Practical Reason," he found place for the absolutes of God, Immortality, and the Moral Law, Kant lifted the whole realm of human thought to new and loftier spaces of the soul, and put into philosophy those aspects of inner feeling which had long since been recognized by religion in its various forms of mysticism. It was thus that Kant taught man to transcend himself, and in his own life to find realities of which pure reason can know nothing. The words, "transcendental" and "transcendentalism" are not new. They were used all through the Middle Ages to denote what could not be comprehended under the so-called categories of Aristotle, who was the recognized ruler of the medieval intellect, both philosophical and religious. They reach back to Plato, and become synonymous with the mighty dogma of Ideas. But Kant gave them a new authority, and assuredly a new range of application. Extending all the way from romance in the field of literature to metaphysics in the field of philosophy, the Kantian doctrine of Transcendentalism was like a new coinage of values. It started thought and life afresh. It gave dignity to man and authority to God.

What Transcendentalism was capable of doing is best shown by Goethe, who glorified, in the supreme genius of his personality, the quickening influences of the hour. All this, though with marked limitations and idiosyncrasies, was taken to England, and there Anglicized by the writings of Coleridge and Carlyle. American students, of the Frederick H. Hedge type, took Transcendentalism,

directly from Germany and indirectly from England, here to America, where it became a native product in the planting and flowering of the Transcendental movement in Concord, Cambridge, Boston, and New England generally. It was a creative time. The depths of human intellect and feeling were stirred as they had not been since Plato's day. We received, or rather took, our share of it, in the German and English teachers of the Transcendental gospel.

This brings me to a final viewpoint in our estimate of Transcendentalism. We have spoken of it, after Forthingham's example, as a native American product. We have shown it as a profound movement of modern life, originating in Kantian Germany, and spreading thence to England and America. In this latter aspect, as I have said, there have appeared repeated suggestions of a universal movement, reaching back to medieval and classic times. This constitutes a third phase of Transcendentalism, which links it up with all the loftiest and purest thinking of the human race. We find an eloquent expression of this viewpoint in a passage in Emerson's lecture on "The Transcendentalist", first delivered in 1841, which, peculiarly enough, is one of the more inferior productions of the Concord sage. Thus Emerson—

"Shall we say then that Transcendentalism is the Saturnalia, or excess of faith, the presentment of a faith proper to man in his integrity excessive only when his imperfect obedience hinders the satisfaction of his wit. Nature is Transcendental, exists primarily, necessarily, ever works and advances; yet takes no thought for the morrow. Man owns the dignity of the life which throbs around in him in chemistry, and tree, and animal, and in the involuntary functions of his own body; yet he is balked when he tries to fling himself into this enchanted circle, where all is done without degradation. Yet genius and virtue predict in man the same absence of private ends, and of condescension to circumstances, united with every trait and talent of beauty and power This way of thinking, falling on Roman times, made Stoic philosophers; falling on despotic times, made patriot Catos and Brutus; falling on superstitious times, made prophets and apostles; on popish times, made protestants and ascetic monks, preachers of Faith against preachers of Works; on prelatical times, made Puritans and Quakers; and falling on Unitarian and commercial times, makes the peculiar shades of Idealism which we know."

T

Here, in this passage, is an assertion of the universal and timeless character of Transcendentalism as a form of thought. Emerson is obviously arguing that the "Great Spirit," as he calls it in one place, saturates the thought of man and determines its ultimate progression. It is "the fundamental Unity," and therefore everywhere "the Same." Transcendentalism portrays God as at once the Over Soul of the universe, and innate substance of the heart of man. It is the mystical aspect of truth, and thus a continuing element in all man thinks and does. This is the explanation of recurring parallelisms of ideas and influences of kindred experience. It is no accident that Transcendentalism, as a form of poetic and philosophic absolutism, appears in every culture, and challenges within each one of them the question of inward penetration from alien sources. We see this clearly in Plato, many of whose ideas, transcendently speaking, are so identical with Indian thought that historians have freely speculated on the possibility that Plato went to India, as he did to Sicily and Egypt, and there gathered up ideas which later became potent in the fashioning of his own philosophy. How otherwise explain the fact that when Emerson comes to interpret Plato in his famous book, "Representative Men," we find him entertaining the thought that it was in Egypt "and in Eastern pilgrimages" that Plato "imbibed the idea of one Deity in which all things are absorbed"? Searching deep in Plato's soul, Emerson finds a "tendency" to "lose all being in one Being," and declares that this tendency "finds its highest expression in the religious writings of the East, and chiefly in the Indian scriptures, in the Vedas, the Bhagavat Gita and the Vishnu Purana." Obedient to his own idea that "every book is a quotation," Emerson declares that the essence of all that Plato taught spiritually is hitherto set forth in passages from Hindu scriptures—as, for example, "The whole world is but a manifestation of Vishnu, who is identical with all things, and is to be regarded by the wise as not differing from, but as the same as themselves. I neither am going nor coming, nor is my dwelling in any one place, nor art thou, thou; nor are others, others, nor am I, I."

III

This brings us to another and more specific approach to Transcendentalism—the one which has to do with Emerson!

I have said that New England was, and in considerable measure still is, the center and soul of American culture and enlightenment.

I have followed this with the statement that the Transcendentalist philosophy of a hundred years ago was the real center and soul of

New England. Imported or native, it constituted the cultural flowering of that peculiarly distinctive section of the country.

Lastly, I would declare now that, as New England was the aspiring soul of America, and Transcendentalism the soul of New England, so Ralph Waldo Emerson was the center and soul of Transcendentalism. In the clear, poetic testimony of "the Concord Sage," we see at once the originative mind of this philosophy, and the channel through which external and far-flung influences found entrance into secret places. Thus, if Hindu lore crossed half the world to become an intimate part of our American thinking, this is more through the work of Emerson than of any, or indeed of all, of the contemporary teachers of his time.

In saying this, I would remind you that Emerson was not a scholar in any technical or exact sense of the word. He was a wise man, no doubt about that, but not a learned man. He was a thinker, but not an authority in any field of thought. George Ripley, a thorough-going Transcendentalist, was a greater scholar than Emerson ever was. Theodore Parker, in range if not arrangement of knowledge, was in some ways the greatest scholar of his day. His library, consisting of more than 14,000 volumes, was the largest private library in America. Parker commanded a reading knowledge of some dozen or fifteen languages, and not only accumulated books in these languages, but read them. Emerson, in contrast, loved to browse. His love of nature drew him constantly from the study to the woodlands. But in a period of years, he read widely, and was led to many lands and literatures for the feeding of his curiosity and the enrichment of his thought. It was thus that he one day found himself reading the "Bhagavat Gita," and moving from this masterpiece as a starting point, into the vast range of Hindu lore. It will be profitable to trace the progression of Emerson's mind through this religious literature of distant and diverse people. For my guide in this journey of observation I choose the latest and best biography of Emerson, entitled "The Life of Ralph Waldo Emerson", by George L. Rusk.

It seems that there were books on India in Emerson's father's library. Some of these he read, notably "The Asian Miscellany", by Sir William James. He was later attracted by Robert Southey's epic poem, "The Curse of Kehama", which Dr. Rusk describes as "a mine of information on Hindu mysteries". Later on, in a poem written for a college exhibition, the young student expressed a certain horror, and even terror, of what he called "Indian superstitions", and

used India as his chief example of what he regarded as the evil effects of a hot climate upon the soul of man.

After he had finished his undergraduate work at Harvard and had become a teacher, Emerson continued his reading, unsystematically but abundantly. His paternal Aunt Mary was a great help to him at this time. In her letters, she discussed the beauties of Hindu lore, which the young man had earlier stigmatized as "superstition". She suggested new viewpoints and deeper study. She quoted for him what she described as "a sweet morsel of Hindu poetry". This does not seem to have made much impression, but he did write that he was "curious to read your Hindu mythologies".

Emerson came to his initial fame as a thinker and writer with the publication in 1841 of his first series of "Essays", which contained such remarkable pieces as "Self-Reliance", "Compensation", "Love", "Friendship", "Heroism", "Intellect" and "The Over-Soul". The most familiar of these essays was the one on "Self-Reliance", which in a sense expounded, according to Dr. Rusk, "the key doctrine of Transcendentalism". But the other essays kept to the same theme, but in some cases, as in "Compensation" and "The Over-Soul", soared to higher reaches of spiritual truth. In depth as well as height, this volume was a clear contribution to the enduring literature of mysticism—a fact which horrified Emerson's Aunt Mary, who called the book "this strange medley of atheism and false independence", but on the other hand brought him friends and followers who recognized the character and value of his thought. Orestes Brownson, for example, on a certain occasion in a Boston bookshop, laid his hand on a copy of Emerson's volume, as on a pulpit Bible, and loudly declared that anybody who wanted to know what sound Transcendentalism was should read this book. In these "Essays", it is to be said, there was no particular evidence of Emerson's reading in Indian philosophy—here still he was in a neutral attitude toward the thinking of the East. But the whole spirit of his writing taught one student to declare that here was to be found the "ultimate fact" of Transcendentalism in "the resolution of all into the ever-blessed One". It was as if Emerson had "got lost in conversation with a friendly circle of Neo-Platonists on the left bank of the ancient Tiber, or were seated beside the Ganges with some swarthy Yogi who had fortunately escaped from the deadly formalism and superstitions of the Brahmans".

Four years later, in 1845, with Emerson's fame spreading rapidly in all cultured circles in America, there appeared for the first time

clear evidence of his interest in Hindu literature. Thus, the "Bhagavat Gita" was coming to the fore. Emerson was not only charmed by the poetic aspects of this masterwork, but profoundly moved as well by its speculations in pan-theism and mysticism, intermingled with practical teachings of great wisdom and beauty. Emerson had hitherto known only fragments of the "Bhagavat Gita". But now he had a complete copy in an English version, and he became enthusiastic over its content. This Indian classic was now a permanent part of his spiritual equipment.

In 1851-52, there were conspicuous signs of Emerson's growing independence of thought. Since Goethe's death in 1832, he was uninterested in Germany, and would no longer read works of Fichte, Kant, Schelling and Hegel, for "they had failed", he said, "as purveyors of truth". But all the more, as he turned away from the sternly logical and rationalistic aspects of current western thought, did he become absorbed in eastern lore. His copy of the "Bhagavat-Gita" became worn out by his own constant usage of the book, and its repeated lendings to his friends and associates. Even so, he opposed the publication of an American edition of the work, because, according to Dr. Rusk, "the old Hindu song seemed too sacred to offer to unprepared readers". Meanwhile, other Hindu books were acquired, and devoured as manna for his very soul.

As the years passed, the great man turned more and more to the classics for comfort and inspiration. His lecture engagements slackened, and audiences in attendance upon them lessened. It was easier now to turn to his inner world, and there find sustenance. His daughter, Ellen, fell into the habit of reading to him the universal books of West and East. Friends visited him and talked with him of the things of the spirit. William Ellery Channing tells of his walks with Emerson in the woods about Concord, when the two men examined favorite trees, talked of Thoreau as they passed the side of the Walden hut, and discussed philosophy "from the Hindus to Hegel". To the end of his days, Emerson fed his soul on eastern lore, and rejoiced in the unity of life and thought which prevailed "throughout the whole universe".

Thus, in the feeble mind of Emerson was Transcendentalism linked with Hindu thought. Nor was Emerson's the only mind in Concord which enjoyed contact with the East, and was refreshed and invigorated by communion with this age-old school of wisdom. A careful study of Alcott, the Channings Ripley and Brownson, and other leaders of the New England group, would disclose much which

was a duplication of Emerson's experience. The fact of interchange of knowledge and speculation between East and West is manifest, and its consequences also. Which means that we are ready to set forth certain conclusions as the wind-up of our discussion this evening!

IV

The conclusions which I would thus commend to your attention are two in number, the one negative and the other positive.

On the one hand I would assert that Transcendentalism in America did not in any sense have its origin in eastern or Hindu thought. We have already seen that O.B. Frothingham, the historian of New England Transcendentalism, questioned as to whether this Transcendentalism could rightly be described as a product of German and English thought. In saying this, Frothingham was thinking of Transcendentalism as a center of social reform as well as of speculative philosophy. It was in this sense that he argued that the Transcendentalist movement must be conceived of as a native and not an alien product. The same thing, if dubious in the case of Germany and England, is certainly true of India and its sacred lore. Transcendentalist thought in this part of the world was already well established and far advanced before there came any direct connection between West and East in the inquisitive and creative minds of Emerson and his contemporaries. Indeed, I would go so far as to say that had the Transcendentalists in this country never found those abundantly flowing springs of spiritual thought and life in the Far East, and more especially in India, and more especially still in Hinduism, their work would have been much the same in character and worth. This, I take it is a fortunate thing, for an alien product, artificially transplanted and cultivated in an alien soil, is likely to become an exotic, even an exoteric growth of no real substances and of little profitable influence. Transcendentalism in this country, whatever the influence from abroad, was indigenous to the earth in which, for two full generations, it flourished. It was the blossoming of an innate spiritual quality which was as much a product of the New England soul, as the apple-tree was a product of its soil. Hinduism, therefore, had little part in either the origin or growth of Transcendentalism in America.

Secondly, and in direct contrast to what I have just been saying, I would describe Transcendentalism in America as immeasurably enriched and beautified by its contacts with eastern culture. The

discovery of this culture, especially the poetry and scripture of Hinduism in India, constituted the most remarkable chapter in all the history of the New England movement. Here the leaders and teachers of the faith found a school of thought, a philosophy, a religion, which was closely akin to their own speculative and spiritual experience. But it was so much older and deeper in the eastern world, so much more elaborate in substance and adornment, so exalted in vision, so lofty in aspiration, that it seemed as though it were the full and final revelation of all that the New Englanders had been seeking since they first let loose their own thought. What wonder that the Transcendentalists, even Emerson, went to these eastern sources of wisdom and light like young students to sit at the feet of the masters. This was the best thing they ever did, in the spirit of humility and reverence which enwrapped their minds, and they came home, so to speak, as though transfigured and born anew. It was this potent and all but overwhelming influence which induced the idea that Transcendentalism had its origin in this eastern teaching. No, the origin was our own, here in the West. But in the maturity of its growth, it was East and West clasping hands in a unity of experience which made them one. How foolish, in the light of this reality, to chatter about

"East is East, and West is West, and
Never the twain shall meet,"

when here, in these higher reaches of the soul, the twain have met, to talk the same spiritual language and seek the same spiritual goal!

What all this means, in its broadest signification, is the sublime truth that man is a spiritual being. In all men are located certain spiritual centers, which represent the essence of their thought and life, their veritable genius. In some men, as in India, these centers are found early, and made to produce a culture which is their unique and glorious contribution to the race. I suppose that this Indian culture is the oldest in the world. Certainly there is nothing to dispute this, among living cultures, except the culture of China, and this has no such luxuriance and beauty as fairly bursts into the splendor of India. But in some cases these spiritual centers of man's being are found early, in other cases they are for some reason found late. Thus, Christianity, an eastern product, was introduced into a civilization which was utterly unprepared for its coming. The result, through a series of centuries, was a corruption of the spirit which threw true Christianity, even to this day, into a struggle for its own survival.

I count the advent of India as a free country on the world's great stage as evidence of a benevolent destiny, or a divine will, actively at work in the affairs of men. Here is our western civilization mastering the world by the sheer power of its materialistic or mechanistic culture. In our age has come the reaction—the West outdoing itself, and bringing destruction and death in the wake of its adventure into the realm of matter and force. We are doomed, unless, before it is too late, we find the ways of the spirit once again. Just this can India teach us, and therewith sow the seeds of a new Transcendentalism to save mankind. In this work of salvation shall we find unity in East and West, and God and man made one.

"TAMPERING WITH SRI AUROBINDO'S WORDS"*

(A reply to Mr. T. Patro)

A. C. Das

Calcutta University

Prospero in the past raised a tempest to thwart an enemy-ship at sea. Mr. T. Patro in his own way raises a storm in a tea cup only to calumniate one who has the misfortune of differing with Sri Aurobindo on many points. Mr. Patro in his poignant piece published in the issue of the esteemed Patrika, dated April 10, 1951, brings a serious charge against me. The gravamen of the charge is that I tamper with Sri Aurobindo's words in a quotation from him in my paper "The Democracy of Religions", published in the Proceedings of the Indian Philosophical Congress, 1950. There is doubtless an odium about the word "tampering." It on the face of it implies evil intention. That is why I resent the word very much being hurled at me. Needless to say that religious fanaticism was responsible for the partition of India into two sovereign States. It now seems that a new kind of fanaticism, spiritual fanaticism, if I may so call it, is coming on upon us. And behind it all there is the idea that Sri Aurobindo is infallible and every word he wrote or spoke is gospel which nobody can question.

The text under discussion is a passage in Sri Aurobindo's booklet "Thoughts and Glimpses," which runs as follows:

"Each religion has helped mankind. Paganism increased in man the light of beauty, the largeness and height of his life, his aim at a many-sided perfection; Christianity gave him some vision of divine love and charity; Buddhism has shown him a noble way to be wiser, gentler, purer; Judaism and Islam how to be religiously faithful in action and zealously devoted to God; Hinduism has opened to him the largest and profoundest spiritual possibilities. A great thing would be done if all these God-visions could embrace and cast themselves into each other, but intellectual dogma and cult-egoism stand in the way."

* This article was sent to the "Amrita Bazar Patrika" for publication as a reply to Mr. Patro. But, the News Editor of the "Patrika" informed the writer, it could not be published therein owing to lack of space.

Indeed the meaning of the passage is clear enough. But the wording of the passage appears to be not quite happy and seems in some places definitely cloudy. The word "Paganism" being used not in its usual sense is a bit confusing. It is not quite idiomatic to say that anything increases one's aim. "A vision of divine love" or "the vision of divine love" is to be preferred to the phrase "some vision of divine love". Further the comparative with reference to Buddhism is unintelligible. In the part of the statement about Hinduism the word "spiritual" as employed is rather redundant. Again I cannot see what particular God-vision the phrase "all these God-visions" in the last sentence refers to. No definite God-vision is mentioned in the passage set forth above. It is really hard for me to believe that the passage comes from Sri Aurobindo's facile pen. Anyway, in my paper I ignore this aspect of the matter and only examine Sri Aurobindo's position regarding the religions as expressed in the passage under consideration.

To this end I prefer to put out his position clearly, and I put it in my words, although I retain some of his exact words. My statement of his position runs thus :

'Paganism enhanced in man the sense of beauty, heightened his feelings and broadened his outlook on life ; Christianity vouchsafed to him the vision of divine love and quickened his sense of purity ; Buddhism showed him the path to wisdom, gentleness and calm ; Judaism and Islam taught him how to combine action with devotion to God ; Hinduism opened to him profoundest possibilities.'

I in this way render Sri Aurobindo's statement, being impelled by not an unworthy motive, which is just to make his position clear. And, as the readers would mark, I put this statement rightly or wrongly within single inverted commas only to show that it is a statement of Sri Aurobindo's position regarding the religions and that in the statement itself I adopt some of his words. I omit the last portion of the passage because that has evidently no relevance to the point with which I am concerned. The last sentence in the passage under discussion expresses an idea different from that expressed in the first part of the passage. Now as I see I should not do so. It all leads to confusion. Nevertheless I do not repent of it at all ; for I am not in the least shaken in my conviction that, though I employ more or less my own words, yet I do not misconstrue what Sri Aurobindo actually means. But what makes Mr. Patro, I ask, put my statement of Sri Aurobindo's position within double inverted commas and

change 'Buddhism showed him the path to wisdom' in my statement to 'Buddhism showed him the path of wisdom'? Obviously to put me in the wrong before he can hang me. Is this not tampering with my words? This is not a worthy motive on the part of the tiny saint of Pondicherry. However, I should like to point out that an obvious typographical mistake remains in my statement. In the fragment about Christianity the word "purity" takes the place of right word "charity". All this is well corroborated by the fact that in the body of my paper I discuss the very conception of charity being unique in Christianity. This Mr. Patro himself notices and mentions.

There is nothing secret about my paper, which is published in the Proceedings of the Philosophical Congress. Moreover the book from which the passage in dispute is taken is in print and available to all. But Mr. Patro in his moment of heat does not think it worthwhile to pause and consider why I at all put Sri Aurobindo's position in my words. He instead takes my treatment simply in terms of mutilation, distortion and garbling. I am just reminded of the adage "An evil mind is always suspicious."

At all events Mr. Patro is not content with cursing me. He even goes the length of casting aspersions upon the Philosophical Congress itself. I assure him that in the Congress there is no conspiracy against Pondicherry. The activities of the Congress are above board. There nothing is done behind closed doors. My paper was there read at a meeting which was open to all including Mr. Patro. The Congress, however, does not foster dogmatism. Philosophers and students of philosophy assembled there to get at truth by discussion.

Mr. Patro now tells us that Dr. S. Radhakrishnan used the whole passage under consideration "as the peroration of his presidential address at the World Congress of Faiths, held in London in 1933, to show the respective contribution of each religion to the sum-total of human progress." This is indeed news to me and I myself do not know what the world-renowned Professor did with the said passage. But I feel relieved to see that Mr. Patro himself brings no less a person than the great Professor Radhakrishnan to my support. Mr. Patro obviously approves the interpretation Prof. Radhakrishnan is said to have put upon the blessed passage. This is really the interpretation I prefer. Now I ask Mr. Patro: What then is there to shake him off balance? As I see, he cannot but

admit that though I paraphrase Sri Aurobindo's statement somewhat in my own way, yet I do not in the least interfere with his meaning. And, if so, how can Mr. Patro say that I present a garbled version of Sri Aurobindo's thesis?

I in my paper try to controvert Sri Aurobindo's position presented above. And it seems that the comments I make are too much for Mr. Patro. In the midst of them he evidently loses his bearings and needlessly cavils at some of my words, the meaning of which is quite clear. He cannot see that "all-round" in my use means just a square, not a circle. All-round development or perfection, as we call it, after all means perfection of the major aspects of our nature, and, for that reason, a many-sided perfection. I point out that the conception of God as Love is no monopoly of the Christians. Mr. Patro thinks that the phrase "some vision of divine love" as Sri Aurobindo employs it with reference to Christianity is the right answer to my comment. Mr. Patro's idea is that as "some" is not "all", "some" precludes monopoly. "Some" or no "some", the fact is that Sri Aurobindo speaks of the peculiar contribution of Christianity. By saying that Sri Aurobindo does not say that the conception of God as Love is a monopoly of the Christians Mr. Patro contradicts not only himself, but also his Master. Mr. Patro indeed does not that way tamper with Sri Aurobindo's words. But he does tamper with his main thesis. Mr. Patro says "But the last sentence of the passage which Dr. Das has not quoted fully brings out what Sri Aurobindo means—the bringing together of 'all these God-visions'—the different aspects of the Divine emphasised in different religions. It is certainly not eclecticism." Mr. Patro does not know. He is yet to learn the meaning of the word "eclecticism." He then briefly refers to my other comments. But instead of trying to meet them by argument he proceeds in a dogmatic way saying that Sri Aurobindo's words do not imply what in fact I attack. I put it clearly again that Sri Aurobindo means to say that each religion contributes its own to human culture. So what he says there in regard to one religion he cannot say in regard to another. This Mr. Patro cannot quite grasp. It seems that Mr. Patro cannot make up his mind whether to refute me or his Master. Evidently he is hard put to refute me and invariably fumbles and falls into self-contradiction. "The profoundest spiritual possibilities" in the case of Hinduism Mr. Patro seeks to elucidate by quoting a line from Sri Aurobindo, which runs thus: "Hinduism is a continuously enlarging tradition of the Godward endeavours of the human spirit." This line no doubt

refers to an ever-enlarging spiritual tradition, but throws no light whatsoever on what is to be meant by profoundest spiritual possibilities.

•Worst of all, Mr. Patro does not know the distinction between "crying down" and reasoned comment. Indeed I often reasons out my difference with Sri Aurobindo. But be it far from me to cry down Sri Aurobindo whom I sincerely admire. I wonder how could Mr. Patro publish his scurrilous rag, I am surprised that my paper, short as it is, proves a strong irritant to him. But I am at a loss to understand why he at all runs amok.

INDRA FIGHTS THE DEMONS: A VEDIC MYTH

SACHINDRANATH CHATTERJEE, M.A.

Archaeological researches have shown that in the fourth millenium B.C., more than a thousand years before the Aryans came to India a well-developed indigenous civilization with a high standard of culture flourished in the Indus Valley and some parts of Western Punjab. About that time the contemporary civilization of the land of Sumer—the tract lying between the Euphrates and the Tigris—had reached a stage of cultural development from which it cast its influences on the neighbouring territories. Some scholars believe that there was a belt extending from this part of Asia right up to western India and further down, dotted over with civilizations of a city-type that had many characteristics in common. In India ventures in the field of archaeology are comparatively recent and the execution of two well-planned schemes—one at Mahenjo-daro in Sind and the other at Harappa in the Punjab—is about all that might legitimately claim universal recognition. There the discoveries resulting from archaeological excavations produced startling effects—For, they showed not merely the existence of pre-Aryan civilizations in India, but also that these types bore close resemblance to Sumerian variants and as a matter of fact lacked none of their achievements. There were, for example, wide roads with a system of underground sewage, solid brick houses, luxurious baths and neat kitchens, and all these bear witness to civilised living and a high degree of organisation. Of course there are no monuments like the steles of Sumer with recorded or sculptured chronicles, and though a number of seals have been found in Mahenjo-daro with writings on them resembling the Sumerian characters it is not practicable to decipher them. Archaeological investigations so far have been rather limited in scope and little light has been thrown on the growth and decay of this wonderful civilization. Consequently it is still a matter of conjecture whether it died a natural death through a process of disintegration, or whether, the impact of Aryan culture following a war of conquest caused its disappearance.

The civilization that gave impetus and direction to the cultural movements of the Vedic Aryans was agricultural and pastoral, entirely

unlike the sophisticated type we meet with in the Indus Valley. The fact that no ruins of any substantial structure have so far been discovered indicates that these Aryans had no fancy for city-states then flourishing in most parts of the civilized world. It is clear that they lacked the genius for massive constructions, or the means of organising labour, or what is still more probable the inclination to force their fellow creatures to do sweated labour for them. The Egyptians, as we all know, wanted to immortalise themselves and their rulers by mummifying dead bodies, raising pyramids and writing elaborate texts on the walls. The Indo-Aryans had found a better way to re-live in the minds of posterity by shaping thought forms and creating thought structures that rose above the limitations of space and time and influenced the inner life of humanity through all ages. They composed the first religious books of the world, the Vedas, and developed a system of speculative philosophy unsurpassed in spiritual values in contemporary history and rivalled only in rational thinking by the Greek Metaphysics of a later age.

Obviously, the link between the two civilizations—the indigenous and the Aryan types—is missing, and if archaeology fails to provide a key to the mystery, all that we can do is to turn to the myths of the Rig-Veda, the oldest religious book of the Indo-Aryans. Rig-Veda, it is true, contains in some places references to historical events like the Wars of Ten kings (*dasarāja*) and the hostilities between the Persian princes, Abiyavartī and Kavi, and their Indian counterparts, Divodasa and Sudasa. The impression, however remains that it is essentially a poet's mind. We meet with at every turn in the Vedic Hymns, and inevitably myth-making makes a greater appeal to poetic imagination than an objective presentation of history: the clear line dividing facts and fictions becomes hazy and obscure, and then we are brought face to face with a curious spectacle—facts masquerading as fiction and fiction as facts.

Admittedly, mythology is not history, but then it is not a fairy tale either, nor a purely imaginary castle built in the air. Myth has been described as 'the border words' figuratively representing the life history of a God and the magical and supernatural deeds he is believed to have performed in the past to make crops grow or cause rains to fall. It was believed that according to natural laws, an imitation of the magical deeds performed by the gods or a re-enacting of the original rituals would yield results similarly beneficial. "Many myths" says Sir James Frazer, author of the *Golden Bon*, "had once their counterpart in magic; in other words, they

used to be acted as a means of producing in fact the events which they describe in figurative language. Ceremonies often die out while the myths survive, and thus we are left to infer the dead ceremony from the living myth". Relics of imitative magic are found not only in the ritualistic practices prescribed in the treatises known as the Brahmanas but also in the Upanisads which underline the philosophical aspects of the Vedic literature. A typical passage may be quoted from the Kausitaki in this context: The worshipper (of Sun-god) makes a circular motion of his hand and chants out, "I imitate your divine movements (*daivim ābritim*) O gods. I imitate, your wanderings, O Sun". At the same time he imitates the bellowing of a cow to invoke Indra's blessings for his son. An account of the creation-rites, originally performed by god Brahma is given in the Satapatha Brahmana, and the rituals prescribed in the book for priestly ceremonies follow the same line of creative processes. Thus, the priest fashions virgin clay into a fire-pan and water is poured into it. The water in the pot is the epitome of the ocean as it was in the beginning. In imitation of charming as described in the creation-story, the foam is beaten up and the clay hardened into earth.

The pharaohs of Egypt were regarded as the descendants and earthly representatives of the god of the dead, Osiris whose mythical life they re-enacted in rituals and ceremonies. The Osiris legend is a typical example of 'the book of words' allegorically representing natural phenomena as the personal history of a god. Between the lines of the story, one can clearly read hidden references to life-giving waters of the Nile, the fertilised soil and the growing of crops with prospect of a bumper harvest. Osiris, according to this interesting myth had introduced culture and civilization in Egypt and taught the people to plant grain and barley. But this enlightened king had aroused the jealousy of his brother Set who in order to get rid of him put him into a chest and cast it into the Nile. The chest floated down the river and rested on a spot on which a great tree miraculously grew up and enclosed the chest within its trunk. This attracted the notice of the local chief who cut down the tree and made a pillar of it for his house. Meanwhile the wife of Osiris, suspecting foul play, set out on a search for the dead body leaving her son Horus behind. To cut a long story short, Set, in order to avoid discovery by Isis, took the dead body out of the chest, cut it into pieces and buried them. Eventually crops sprouted out in places where parts of the body were buried. Osiris was deified and assigned

a place in the hierarchy as the god of resurrection. It was he who caused the grain to be reborn every year.

The Osiris legend and similar other myths had no doubt exercised much influence on thoughts, both ancient and modern, concerning the origin of godhead. In the fourth century B.C. the Greek free-thinker Euhemerus went so far as to declare that "myth was history in disguise." In his view, the gods were only glorious men of a distant past with numerous golden deeds to their credit around whom a tracery of fine tales was woven by popular imagination. The late Professor Hocart is in agreement with this view and seems to go a step further when he says that "the earliest known religion is a belief in the divinity of kings. . . . We have no right in the present state of our knowledge to assert that the worship of gods preceded that of kings. Perhaps there were never any gods without kings, or kings without gods." Of course such a belief is not necessarily the most primitive, but "in the earliest records known, man appears to us worshipping god and their earthly representatives, namely kings."

The suggestion that myths arose from popular deification of kings is beset with many difficulties. Myths are not all of the same type; yet most of them maintain the same living relations between gods and men and at the same time represent the same rotations of seasons and movements of heavenly bodies, the same processes of fertilisation of the soil and growth of crops. In short, there is in most cases a similarity in symbolism that makes it impossible to regard the deities as other than nature-gods. That Indra like the other deities of the Vedic pantheon, is such a nature-god, and not a dead king resuscitated from the depths of oblivion need not be questioned. He is the chief of gods, the Thunder-god who sends clouds and showers. In such natural phenomena as the clouds driven by the wind he is assisted by Vayu (wind) but his activities are directed to object other than nature, and as a slayer of demons he ranks with the German giant-killer Wodin. It should be obvious that the myth-maker could not have failed to notice all that was happening in his little world. The achievements of his racial ancestors, traditionally handed down, did certainly make a deep impression on his mind and he could not do otherwise than record them, in however garbled a form, in his narration of the myth. Viewed in their proper perspective, the numerous dragon-fights of Indra assume a newer significance without in any way detracting from his qualities as a nature-spirit.

In the Rîg-veda, we find a long list of fights between the gods (*devas*) and the demons (*rakshas*). Indra, it is said, fought a demon-chief named Vritra. His thunder was spent up by incessant firing and he was in need of a new weapon. Indra knew that there was a saint on earth, known as Dadhichi, who, by a series of arduous penances, had succeeded in storing up an immense quantity of energy in his bones. So, he went to Dadhichi and begged of him for his bones so that he could make a weapon out of them and release stored up energy by using it against the enemy. The saint readily complied and became, by this glorious act of self-immolation, a martyr to posterity. Another curious story about Indra and Dadhyang or Dadhichi is told in the Yajur-veda. Indra taught this saint a form of knowledge called Madhu-vidya, but warned him that he would cut down his head if he taught this secret lore to any other person. Two Asvi-gods, however, came to the saint and proposed that they would cut down his head and put the head of a horse in its place, so that the secrets might be imparted to them through the horse's mouth. As Dadhichi did so, Indra came and struck down the horse's head from his shoulder with his sword. And then the two Asvi-gods brought out Dadhichi's head and restored it in its proper place. This story has nothing to do with demons but it is interesting.

Some points of resemblance may be noticed between Indra and Javeh, the tribal god of the Hebrews. Like Javeh, Indra says, "Intent on destruction, I rend the world to pieces." He pursues Sambara over hills and dales for a period of forty years and at last lays him by the heel. "Know, ye men he is Indra who killed spirited Ahi and sleeping Dānu" (Rîg-Veda II 12 XI). Indra's very breath makes the mountains tremble (*shuśmūt ceidasya parbatā bhayante*). He smites rebellious foes with his sword and eradicates the Dasyus (*Yo dasyo hantā*). A hard drinker of the fermented soma-juice (*somapā*), he is a patron of the soma-pourer and the soma-brewer (*yah sunvantam abati yah pacantam*). He hurled his thunder at Rouhina and tore him to pieces as he was trying to climb up to heaven (*dyām ārohantam*). "Single-handed, I can overcome many Indra, the king of nations (*rājā krishīnām*) is invoked in many places, and the boons of Deva Maghavan are praised." A demon named Bala had stolen a number of cows belonging to the gods and kept them hidden inside a grotto (*trām Balasya gomatah apabah adribah bilam*). Indra surrounded it with his force, rescued the animals and freed the gods from all fears of oppression. These other acts of heroism have a family likeness with the exploits of Zeus,

undying glory. In Persia too, there was little difficulty for the central authority to exercise control over the remotest parts, and so we see there the rise of mighty empires under a Cyrus or a Darius. In Vedic India it was an altogether different proposition. Owing partly to geographical difficulties and partly to a peaceable temperament, the Indo-Aryans did not take to empire building for a long time, and when they did so it was not a militant empire of the Assyrian type. Island settlements, scattered all over the vast territory, had sprung up and these rapidly lost contact with the cultural core, the source of a uniform body-politic. It is no accident that the hegemony of control in every sphere of life—religious, social and political—passed over to the Brāhmanas, the ubiquitous priestly caste whose solidarity as a class was far stronger than other caste-groups and who made it their business to hold together the threads of diverse cultural elements. There is no doubt that these isolated societies, rising from varied types of indigenous civilisation, would have moved far away from each other or for that matter gone to pieces completely if the Brahman was not there with a system of laws sanctified by religion to remind the people of a common cultural heritage.

APEN-PICTURE OF CARL MILLES

P. K. BANERJEE, N. K. I. (Sweden)

The name of Carl Milles in the domain of sculpture has found a deep and lasting echo as that of one who has attained the Parnassian heights of glory through his monumental creative genius. This Olympian in the domain of sculpture may rightly be characterised as the greatest living exponent of modern sculpture. The 75th birth anniversary of this great man was celebrated with great éclat about a year ago at Lidingö in Sweden. He was born at Lagga, which is not far from the Swedish university-town of Upsala, on midsummer eve, June 23, 1875. There is a curious aptness in this day of grace for it is observed as an anniversary day throughout Scandinavia by ancient Scandinavian custom for the celebration of the power of the sun and the glory of bounteous nature in all her cornucopian fulness. The exact details of his birth and childhood and to a less extent the particularities of the genealogical table of his ancestors, are of relatively small moment. The very fact that he is a Scandinavian who has been creatively active since the beginning of the century, is, however, of first importance to an understanding of his work and significance. Except for the fact that he has a strain of French blood from his maternal side, Milles' racial heritage is purely Swedish. What part this comparatively slight infusion played in shaping his character and his great creative genius is, of course, hard to estimate. Perhaps this leaven of the Gallic spirit has been partly responsible for that quality of lucidity of structural logic, which runs like a superfine golden thread through his creative art. One cannot, however, fail to recognise the hard fact that whatever clarity of methodical dispensation, whatever of that rare ability to isolate the quintessence of an idea Milles may have received as a maternal heritage, the fantasy and power—the drive of his creative forces are of and from the high North, the beautiful land of the Midnight Sun. He stems from a middle-class family, though it might be noticed in this connection that in the Sweden of the last century there hardly existed any hard and fast lines for dividing the various stages of the social hierarchy. The tradition of Milles' ancestors and their compeers were independence, sound education and frugal living.

It was in France that Milles' genius got the necessary training and impetus for becoming the future Olympian in the domain of sculpture.

ture. As early as in 1900 when one day he was at work in his studio in the *Rue de La Grande Chaumiere* he heard a heavy step outside his door followed by a knock. This formed the prelude to his coming in contact with the great French master Rodin. On opening the door he found on the threshold a short, sturdy man with a massive bearded head who regarded him intently through half-closed eyes. "Have I the honour of speaking to the sculptor Mr. Milles?" said the visitor as he followed the puzzled young man into his tiny workroom. "Yes" said Milles. "Good", said the visitor. "I must explain that I was a member of the jury that recently refused your model for Paolo and Francesca. I contested the decision, for the piece has great merit and I have come to congratulate its creator and offer him my assistance. My name is Rodin." A close friendship with the great Frenchman was the result of this visit. For some time Milles, like many of the most eminent sculptors of the younger generation, worked as an assistant in Rodin's studio at Meudon. Ever since that time he has remained a great admirer of Rodin's unique gifts, though in the course of time he found himself in disagreement with many of the older man's precepts and principles.

By 1904 there came a change in his outlook on sculpture and so he did not quite like the atmosphere prevailing in Paris ateliers. He felt he needed a sort of change from the impressionist preoccupations of the Parisian sculptors and so he finally decided to leave Paris. Hesitating between the attractions of Rome and Munich he finally decided to accompany one of his comrades to Munich. It was here that he married Olga Granner, a young Austrian artist to whom he had become engaged during his later years in Paris. Olga Milles' keen critical sense, her self-effacing, sympathetic yet penetrating understanding of her husband's work and abilities have from the start been of incalculable value in fostering their development.

2. The years between 1908 and the outbreak of the World War were ones of struggle for Milles. As it has invariably been the case with other greatmen of the world so he too had to boldly face the buffets of a hard fortune in the beginning of his career. His real effort at that time lay in his unremitting search for a suitable means for not only clearly expressing his fertile ideas but also perpetuating them in terms which should be at once vital and monumental. In 1914 luck however smiled on him in a most illusive fashion, as a result of which though his achievements were recognised by the assignment of a special room for exhibiting his work in the Baltic Art show at Malmoe and though both Swedish and foreign critics were roused to a feeling of great enthusiasm by the variety and

freshness of his recent sculptural work, yet unfortunately for him the cataclysm which overwhelmed the world in the autumn of the same year stifled their praises and the consequent *reclame* which might well have established Milles' reputation as a sculptor on the European continent. •

His essential individualism, which is free from the leading strings of orthodox conventionalism and which has found expression in an independent school of creative thought, has always rebelled against the accepted idea that a school of art should serve primarily to canalise the ideas of a student by a set course of instruction. His conception of an academy of arts is altogether renaissance and it is meant to give the student the necessary means to be his own master by teaching himself the essentials of those things which he finds it necessary to know for the proper evolution of his latent aptitude and talent and it should at the same time provide the student with the proper "milieu", conducive to liberating his creative urge. This explains the obvious fact that no school of sculpture in the accepted sense has ever formed in the wake of his renaissance. The heritage of *Wanderlust* of his Viking ancestors which had so long sublimated in terms of artistic exploration cropped out again in its original form and played its part in helping him to decide finally for leaving his own country with a view to settling in the Land of Promise, the U. S. A., where he felt his creative genius would find a better scope for the fuller realisation of his goal. Early in 1931 he and wife at the invitation of their admiring American friends took up their residence at Cranbrook, Michigan, U. S. A. At this time the sculptor's work was comparatively unknown in America except to those who had visited Scandinavia. Though Milles took part in 1929 in a group exhibition of European sculpture at the Metropolitan Museum, New York, yet it was not until 1931 that the first comprehensive exhibition of his work in the U. S. A. was organised, when it was greeted with considerable enthusiasm. As might be expected, he found his first year in America one of somewhat difficult adjustment to a new environment and new conditions. No one who has been able to follow Milles' recent progress can doubt that granting opportunity much more lies ahead. Among his monumental sculptural work accomplished both at home and abroad may be mentioned the following : —

- (1) The Dancing Girls (Now decorating in two examples the museums of Copenhagen and Gothenburg)

- | | |
|----------------------------|------------------------------|
| (2) The Naiad Fountain | (3) The Triton Fountain |
| (4) The Susannah Fountain | (5) Cerberus |
| (6) The Sun Glitter | (7) The Sun Singer |
| (8) The Archer | (9) The Gustaf Wasa Monument |
| (10) The Folkunga Fountain | (11) The Europa Fountain |
| (12) Pair of Wild Boars | (12) The Orpheus Fountain |
| (14) The Poseidon Fountain | (15) The Peace Monument |
| (16) Monument to Genius | (17) Nature and Man. |

His productivity, always phenomenal, continues unabated. Now in his seventy-sixth year Carl Milles has the buoyant spirit of youth, a capacity for whole-hearted enjoyment and enthusiasm for all that is free, vital and significant in life, increased rather than diminished by the passage of years. His stocky figure, active gait and fresh, ruddy complexion show little sign of the ill-health which beset his earlier years.

In a very real sense Milles' work is his life—the tangible extension of his personality in which he has embodied everything that to him has spiritual and physical significance. His personality is so to speak the centre of the cosmos of his creations, while each of his works exists through its own vital force ; yet it cannot be understood, its qualities appreciated, without a reference to the parent centre.

Transcending all narrow barriers of conventionalism and perpetuating the very spirit of freedom, Carl Milles' sublime art will go down to posterity as the symbol of all that was most tangible and most eloquent in creative nature. On a sound analytical basis the exquisite structure of his sublime art has reached the acme of synthetical perfection. His creative genius seems to have got inspiration from a higher spiritual plane and he seems to have drunk deep at the fount of Hippocrene. A creator in the truest sense of the term he has known to give shape, colour, rhythm and poetic grace to the passing phases of life and has immortalised in stone and granite the spirit of symbolism and his own impressions of vibrating life in both man, beast and bird and the rhythm of harmonious perfection which underlies all creation in nature. In the sun-light of his profound wisdom and in the spring of his deeper feelings' exuberance he has caught glimpses of eternity in the ever-changing ebb and flow of life everlasting.

He has seen life from an entirely new angle where vision could never have been obscured by the fog of prejudices, occasioned by the

materialistic urge for power and pelf, and he has succeeded in giving life a new meaning and a new interpretation.

He has known to weave exquisite patterns of beauty on a solid texture, in which the rhythm of poetry and the forceful voice of prophecy seem to have been interlaced in a miracle of design and craftsmanship.

There are indeed some points of resemblance between his and Pandit Nehru's character, since both of them are leaders of thought and since both of them are votaries at the altar of beauty which is truth. Milles is hewing out beauty from stone and granite with a creative dynamism, whereas Panditji with his vital dynamism also like a master sculptor is giving a much more beautiful shape to rugged masses of humanity, irrespective of caste, creed or colour torn between the uncertainties of so many "isms" and ideologies and groaning under the agonies of the nightmare of another war. With their creative dynamism both of them symbolise the very spirit of eternal youth, the source of all beauty.

Both of them have proved that given the will to serve a noble cause no sacrifice can be considered too great, nor any impediment can subdue the creative will from achieving the seemingly impossible. Spheres of action may be different just as means for achieving the same goal may vary, but great minds and great deeds must follow hand in hand. Panditji typifies the spirit of India as the home of millions of people struggling hard to live under trying conditions and to let others live by proffering the hand of friendship and by extending the traditional hospitality of Bharat to all races, irrespective of caste or creed. Milles typifies the very spirit of freedom,—freedom of the body, mind and the soul from the cruel bondage imposed by the barriers of narrow conventionalism and sectarian bigotry. He thinks in terms of a free humanity having no social inequities or religious barriers and on this broad basis he creates out of stone and granite with the skill of a master-artist forms and figures to perpetuate the monumental glory of freedom of thought and action, originating from the innermost depths of human feeling of love, tolerance and peace. Both these leaders of thought stand for peace and tolerance for all humanity.

" THE UNICEF "

B. R. O'BRIEN

Public Relations Officer (Far East, UNICEF)

In December, 1946, when UNRRA was being dissolved, the executive of that body recommended to United Nations that a fund be created to take care of the needy children of the world. Europe was still recovering from the effects of World War II and warfare continued for many years in a great part of Asia after World War II had concluded. As a result of UNRRA'S recommendation, two resolutions were passed. The first one of these was that a fund be established to which all Governments should be invited to contribute. This fund was called UNICEF, the letters signifying, United Nations International Children's Emergency Fund. The second resolution established the fund raising body, UNAC, U.N.A.C. meaning the United Nations Appeal for Children. The difference between these two agencies of UN, therefore, is that UNICEF is the fund itself, and of course, the body administering that fund, whereas Unac is simply the organisation that raises the money for UNICEF.

The fund was established for the benefit of children, the victims of aggression, but was quite properly widened later to take in children in need generally without regard to geographical division. Over \$150,000,000 has already been distributed by Unicef, and programmes are operating in Asia, Europe, Latin America, the middle East and North Africa. These programmes cover feeding, maternal and child health, tuberculosis control, malaria control, health education, the provision of fellowship for study overseas, the provision of drugs and hospital equipment, venereal disease control, and many other programmes.

Help is given on a country by country basis, but sometimes a country will assume regional responsibility in cases like malaria and yaws. An instance of regional activity is provided by Scandinavia. The Scandinavian Red Cross Societies provide most of the personnel, and manufacture vaccine for the B. C. Q. anti-tuberculosis campaigns.

The money, to finance the various works of Unicef, comes from the governments of the contributing countries, from the residuary assets of UNRRA, and from voluntary contributions in UNAC appeals. It is well to note that many of the recipient countries, including India, are themselves contributing.

Now this help is given subject to three conditions :

1. There must be no distinction as to race, caste, colour, creed, or political belief.

2. The recipient country must match UNICEF's contribution to at least an equal amount in money, goods, or services. The purpose of this provision is to ensure that something permanent is left behind to carry when UNICEF withdraws..

3. The help given must make a permanent contribution to the welfare of the receiving country.

The procedure is as follows : The government first of all asks for aid. The proposals are examined by UNICEF, which body then calls on the help of some specialised agency of UN, such as the World Health Organisation. Experts from this specialised agency will then draw up a plan of operations in consultation with the government. This is finally submitted to UNICEF. If agreement is reached, the plan of operation becomes a contract between the government and UNICEF. The government itself administers the programmes. The Ministry of Health for instance will look after medical aid, the Ministry of Education, school feeding, the Ministry of Welfare, the care of indigent children and children in institutions.

In the Asian countries the problem, in view of the very large populations concerned, is to spend the money available in such a way that the greatest number will benefit. The need, therefore, is for simple supplies, such as scales, maternity kits, hypodermic needles, syringes, soaps, disinfectants, etc. There is also great need for large numbers of workers. Fully qualified doctors are not available to service a fraction of the people, therefore, workers and others are given a medium of training in order that the bulk of the people will not go without some medical help. I do not know what the percentage of doctors is in India. In Indonesia, which country I visited recently, it has been estimated that the doctors are one in 70,000 ; but if it is remembered that 90% of the population of Indonesia is rural and that the large majority of doctors are in the towns, then the figure just given does not anywhere near represent the position as far as the great bulk of the population is concerned. This lack of trained personnel is one of the great problems of the Asian countries, and in this field UNICEF is doing what it can in the provision of fellowships for overseas study ; and, in co-operation with the World Health Organisation, providing foreign personnel for training purposes.

A great deal of the work of UNICEF is aimed at prevention. This is the most economical approach. Large numbers can be treated

at very little expense. For tuberculosis vaccination and yaws inoculation, the cost is only a few annas per person. Similarly malaria control over very wide areas is obtained at comparatively low cost by spraying with D. D. T. I have recently visited some of our projects in various parts of India. Calcutta should be very proud of the great humanitarian work being carried on so selflessly by the Marwari society. I saw the fine work of this society in the earthquake area of Assam just a fortnight ago. Unicef has 8 milk distribution centres in the heart of this area. I also visited the lovely Terai country of northern India where the scourge of malaria is being steadily wiped out. In some of the treated areas, the spleen rate which at the beginning of operations there was as high as 100%, is now nil. This result is dramatic. The matching or Indian team, which is now fully trained, will in the near future take over the work completely from the UNICEF-WHO team now operating. The extent of UNICEF'S aid to India covers a wide field of activity. Fifteen fellowships have been provided for overseas study; 7,709,000 of skim milk will soon have been distributed; two Health Education Vans for mobile work are arranged for. There are malaria teams in Orissa, the Terai, Mysore and Madras. B. C. G. anti-tuberculosis campaigns are getting well underway and dispensaries with X-ray equipment and general laboratory supplies are also included. There is a Venereal Disease Programme and much work is going on in maternal and child health. Altogether UNICEF has allocated to India the sum of \$3,191,000 plus \$135,000 share in a malaria control programme, and share in the \$1,000,000 B. C. G. allocation for India, Ceylon, and Pakistan.

A MATHEMATICAL ANALYSIS OF HISTORICAL DATES

S. N. SEN, M.A. (CAL.), B.COM. (LOND.), A.S.A.A., A.C.A. (ENG.)

The writer of this paper is no historian. But he is an ardent pupil of Sir Jadunath for the fascinating manner of his story-telling.

Turning over the pages of the English edition of Shivaji, the writer has stumbled over a number of dates where the days of the month and the days of the week as mentioned by the veteran historian are mathematically at variance. While fully recognising the greater probability of the writer being in error rather than the historian, he (the writer) considers that it might be of interest to the readers of this Journal if the relative facts are laid before them for whatever they are worth.

On page 22 of the 3rd edition of Shivaji, the author says that Shivaji was born on Monday, the 10th April, 1627. But 10th April, 1627 was not a Monday at all either by the Julian or the Gregorian Calendar. Again, on page 94, Surat is said to have been alarmed at the advent of Shivaji on Tuesday, the 5th January, 1664, which too is mathematically untenable. It is easy enough to prove that 10th April, 1627 and 5th January, 1664, having a difference of 13,419 days between them, must fall on the same day of the week.

They follow a whole series of inaccuracies which are consistent with the last quoted date but are otherwise insupportable unless we change over to the Julian Calendar. On page 97 is mentioned Wednesday, the 6th January, 1664, on page 101, Sunday, the 10th of the same month and on page 339, Sunday, the 4th April, 1680.

Detailed working is not supplied as it is school-class arithmetic. A common year has 365 days and a leap year 366 days. They are exact multiples of 7, with one and two odd days in addition. If therefore the 10th day of April is a Monday in our current year's calendar, it must have been a Sunday in 1949, a Saturday in 1948 and a Thursday in 1947, making allowance for a day in each year and for two days whenever it jumps over a 29th February. The century years are not, of course, leap years unless they are multiples of 400. . .

In our present calendar (the Gregorian) Friday, the 15th October succeeded Thursday the 4th October of the Julian Calendar, dropping

the intervening dates but not the days of the week. This happened in 1582 by an order of Pope Gregory the 13th but all the countries did not adopt the New Style Calendar at the same moment of time.

As in most books on history, dates are mentioned in profusion in the work under review, but the days of the week are seldom to be met with. If the inaccuracy of the above-mentioned days is established, a more diligent search throughout Shivaji and other works of the savant may be a profitable exercise for a junior aspirant in the domain of history.

THE UNITED NATIONS AND WORLD-PEACE.

• KHAGENDRA CHANDRA PAL

Hoogly Mohsin College, Hoogly

(1)

The United Nations is surely intended to be a machinery for world peace. It has been brought into existence, it is stated in the preamble of its Charter, as a result of the determination of the peoples of the United Nations "to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind." In the very first article of the United Nations Charter we find that with a view to maintaining international peace and security the United Nations will not only (a) "take effective and collective measures for the prevention and removal of threats to the peace and for the suppression of acts of aggression or other breaches of the peace," but will also (b) "bring about by peaceful means, and in conformity with the principles of justice and international law, adjustment or settlement of international disputes or situations which might lead to a breach of the peace."

Prevention of war and resolution of disputes are, of course, more or less negative steps in the interest of world-peace. But "to strengthen universal peace" the United Nations is entitled also to take definitely positive steps "to develop friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples," and "to achieve international co-operation in solving international-problems of an economic, social, cultural, or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion".¹

PRINCIPLES AND OBLIGATIONS

Obviously the United Nations starts with a fine statement regarding its ideal of world-peace. Similarly fine also are some of the principles which lie at the basis of this great international organisation. In spite of the principle of "sovereign equality"² of all the

¹ Charter of the United Nations, Article 1.

² Charter of the United Nations, Article 2(1).

states in the United Nations, they undertake to "fulfil in good faith the obligations assumed by them in accordance with the present Charter."¹ These obligations are by no means unimportant. All of them relate directly or indirectly to the maintenance of world-peace. "All members shall settle their international disputes by peaceful means in such a manner that international peace and security, and justice are not endangered."² They are "to refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any state, or in any other manner inconsistent with the purposes of the United Nations."³ They are to "give the United Nations every assistance in any action it takes in accordance with the present Charter, and shall refrain from giving assistance to any state against which the United Nations is taking preventive or enforcement action."⁴

More specific obligations are also involved through the Membership of the United Nations. "In order to ensure prompt and effective action by the United Nations, its Members confer on the Security Council primary responsibility for the maintenance of international peace and security, and agree that in carrying out its duties under this responsibility the Security Council acts for their behalf."⁵ Further, "the Members of the United Nations agree to accept and carry out the decisions of the Security Council in accordance with the present Charter."⁶ There can be thus no question of defiance of the orders of the Security Council, though it consists only of U.S.A., U.K., U.S.S.R., France, China and six other nations elected by the General Assembly where all Members, great and small, are equally represented, each with only one vote.

Under the Charter, moreover, no Member Nation can put forward the plea that it will take no action for the sake of world-peace unless all others in the United Nations do the same. For they have agreed that "the action required to carry out the decisions of the Security Council for the maintenance of international peace and security shall be taken by all the Members of the United Nations or by some of them, as the Security Council may determine."⁷ "Such decisions shall be carried out by the Members of the United Nations directly and through their action in the appropriate international agencies of

¹ *Ibid*, Article 2(2).

² *Ibid*, Article 2(3).

³ *Ibid*, Article 2(4).

⁴ *Ibid*, Article 2(5).

⁵ *Ibid*, Article 24(1).

⁶ *Ibid*, Article 25.

⁷ *Ibid*, Article 48(1).

which they are members.”¹ When the Security Council decides that a Member Nation should take action against an aggressor, others, however, are not to behave as mere silent spectators. “The Members of the United Nations shall join in affording mutual assistance in carrying out the measures decided upon by the Security Council.”²

Obviously these are all serious obligations on the part of all Members of the United Nations, so that the peace of the world may not be threatened or broken.

Some one might argue that a nation which intended to cancel these obligations could easily do so by withdrawing from the United Nations. There is in the Charter no clear provision for withdrawal on the part of any Member Nation from the United Nations. But such withdrawal is certainly possible, specially in view of the basic principle of the sovereign equality of the Members of the United Nations and also in view of the Declaration adopted by the Commission I of the San Francisco Conference that it was not the purpose of the Organisation to compel a Member to continue its co-operation in the Organisation, if the Member because of exceptional circumstances felt constrained to withdraw.

But such withdrawal need not affect the possibility of maintaining world-peace. For it is one of the basic principles of the United Nations that the Organisation may ensure that States which are not Members of the United Nations act in accordance with the principles of the United Nations so far as may be necessary for the maintenance of international peace and security.³

The Members of the United Nations might, of course, try to prevent any effective action by the Security Council on the plea of domestic jurisdiction. For it is specifically provided that “nothing contained in the present Charter shall authorise the United Nations to intervene in matters which are essentially within the domestic jurisdiction of any state or shall require the Members to submit such matters to settlement under the present Charter.”⁴ But the section that speaks of the principle of domestic jurisdiction further provides that “this principle shall not prejudice the application of enforcement measures under Chapter VII” which deals with action with respect to threats to the peace, breaches of the peace and acts of aggression.

¹ *Ibid.*, Article 48(2).

² *Ibid.*, Article 49.

³ *Ibid.*, Article 2(6).

⁴ *Ibid.*, Article 2(7).

Thus the purposes and principles of the United Nations seem to be very high indeed. But are its organs and powers, procedures and Membership, all suited to these purposes and principles?

ORGANS AND POWERS

Any one who studies the Charter with a view to getting some idea of the organs and powers that the United Nations possesses to deal with the problems of world-peace will surely be impressed by the variety of provisions in this respect. "There are established as the principal organs of the United Nations: a General Assembly, a Security Council, an Economic and Social Council, a Trusteeship Council, an International Court of Justice and a Secretariat."¹ "In order to promote the establishment and maintenance of international peace and security with the least diversion for armaments of the world's human and economic resources, the Security Council shall be responsible for formulating.....plans to be submitted to the Members of the United Nations for the establishment of a system for the regulation of armaments."² "The Security Council may investigate any dispute, or any situation which might lead to international friction or give rise to a dispute, in order to determine whether the continuance of the dispute of situation is likely to endanger the maintenance of international peace and security"³ "The parties to any dispute, the continuance of which is likely to endanger the maintenance of international peace and security, shall, first of all, seek a solution by negotiation, enquiry, mediation, conciliation, arbitration, judicial settlement, resort to regional agencies and arrangements, or other peaceful means of their own choice."⁴ "The Security Council shall, when it deems necessary, call upon the parties to settle their dispute by such means."⁵ "Any Member of the United Nations may bring any dispute or any situation" that is likely to endanger the maintenance of international peace and security "to the attention of the Security Council or of the General Assembly."⁶ "A state which is not a Member of the United Nations may bring to the attention of the Security Council or of the General Assembly any dispute to which it is a party, if it accepts in advance, for the purposes of the dispute,

¹ *Ibid*, Article 7.

² *Ibid*, Article 26.

³ *Ibid*, Article 34.

⁴ *Ibid*, Article 33(1).

⁵ *Ibid*, Article 33(2).

⁶ *Ibid*, Article 35(1).

the obligations of pacific settlement provided in the present Charter.”¹ The Secretary-General, the Chief administrative officer of the Organisation, and also the General Assembly may similarly bring to the attention of the Security Council any matter or situation which may threaten the maintenance of international peace and security.² The Security Council may, at any stage of a dispute or situation which is likely to endanger the maintenance of international security, “recommend appropriate procedures or methods of adjustment.”³ “Should the parties to a dispute” which is likely to endanger the maintenance of international peace and security “fail to settle it by means” of negotiation, inquiry, etc., “they shall refer the matter to the Security Council.”⁴ “If the Security Council deems that the continuance of the dispute is in fact likely to endanger the maintenance of international peace and security” it shall decide whether it will only recommend appropriate procedures or methods of adjustment or the actual “terms of settlement as it may consider appropriate.”⁵ In addition to all these “the Security Council may, if all the parties to any dispute so request, make recommendations to the parties with a view to a pacific settlement of the dispute.”⁶

All these are with respect to the pacific settlement of disputes or situations. But a dispute or a situation may not be pacifically settled. Any state in exercise of its sovereign power may actually declare war against any other state, or threaten that it will do so unless some of its demands are conceded. In such a case it is the Security Council which “shall determine the existence of any threat to the peace, breach of the peace, or act of aggression, and shall make recommendations, or decide what measures shall be taken,” military or non-military, “to maintain or restore international peace and security.”⁷ In order to prevent aggravation of the situation, the Security Council may, before making the recommendations or deciding upon the measures, “call upon the parties concerned to comply with such provisional measures as it deems necessary or desirable. Such provisional measures shall be without prejudice to the rights, claims or position of the parties concerned. The Security Council

¹ *Ibid.*, Article 35(2).

² *Ibid.*, Articles 99, 11(3).

³ *Ibid.*, Article 36.

⁴ *Ibid.*, Article 37(1).

⁵ *Ibid.*, Article 37(2).

⁶ *Ibid.*, Article 38.

⁷ *Ibid.*, Article 39.

shall duly take account of failure to comply with such provisional measures.”¹

To give effect to its decisions the Security Council may call upon the Members of the United Nations to apply such non-military measures as “complete or partial interruption of economic relations and of rail, sea, air, postal, telegraphic, radio and other means of communication, and the severance of diplomatic relations.”² Should the Security Council consider that such non-military measures would be inadequate or have proved to be inadequate “it may take such action by air, sea, or land forces as may be necessary to maintain or restore international peace and security. Such action may include demonstrations, blockade and other operations by air, sea or land forces of Members of the United Nations.”³

It should not be supposed that the Charter is so drawn up that an individual Member of the United Nations or some Members collectively must wait in the face of grave danger to their territory or independence for a determination by the Security Council as to the existence of any threat to the peace, breach of peace, or act of aggression. “Nothing in the present Charter shall impair the inherent right of individual or collective self-defence, if an armed attack occurs against a member of the United Nations, until the Security Council has taken the measures necessary to maintain international peace and security.”⁴

This, however, does not mean that in the name of self-defence a Member of the United Nations can merrily carry on its aggressive purposes. For the same Article of the Charter as provides for the right of self-defence also provides that “measures taken by Members in the exercise of this right of self-defence shall be immediately reported to the Security Council and shall not in any way affect the authority and responsibility of the Security Council under the present Charter to take at any time such action as it deems necessary in order to maintain or restore international peace and security.”

This is a fairly exhaustive list of powers that the Security Council possesses for the maintenance of world-peace. But the Security Council is not the only organ that works for world-peace. All other organs of the United Nations are also working in the same direction. For instance, “the General Assembly may consider the general principles of cooperation in the maintenance of international peace

¹ *Ibid*, Article 40.

² *Ibid*, Article 41.

³ *Ibid*, Article 42.

⁴ *Ibid*, Article 51.

security, including the principles governing disarmament and the regulation of armaments, and may make recommendations with regard to such principles to the Members or to the Security Council or both"³¹ It "may discuss any questions relating to the maintenance of international peace and security brought before it by any Member of the United Nations or by the Security Council or by a state which is not a Member of the United Nations".³²

Further, the General Assembly shall initiate studies and make recommendations for the purpose of promoting international co-operation in the political, legal, cultural, educational, and health fields and assisting in the realisation of human rights and fundamental freedoms for all.³³ It may also "recommend measures for the peaceful adjustment of any situation, regardless of origin, which it deems likely to impair the general welfare or friendly relations among nations, including situations resulting from a violation of the provisions of the present Charter".³⁴

It would thus appear that both the General Assembly and Security Council have important functions regarding the problems of world-peace. An optimist in his enthusiasm might suggest that the Security Council and the General Assembly are respectively the executive and legislative authorities of the world-state that is gradually growing up through the United Nations. The Economic and Social Council and the Trusteeship Council may also be described, if you like, as the Upper Chambers of the World-state with various limitations, of course. Working under the authority of the General Assembly and consisting of 18 Members of the United Nations elected by the General Assembly, the Economic and Social Council works directly or indirectly for world-peace and for this purpose may make or initiate studies and reports, make recommendations for the promotion of human rights and fundamental freedoms, prepare draft conventions and call international conferences.³⁵ "The various specialised agencies established by inter-governmental agreement and having wide international responsibilities, as defined in their basic instruments, in economic, social, cultural, educational, health and related fields, shall be brought into relationship with the United Nations" in accordance with agreements entered into between such agencies and the Economic and Social Council.³⁶

31. *Ibid*, Article 11(1).

33. *Ibid*, Article 13.

35. *Ibid*, Article 62.

32. *Ibid*, Article 11(2).

34. *Ibid*, Article 14.

36. *Ibid*, Article 57, 63.

The Trusteeship Council consisting of U.S.A., U.K., U.S.S.R., China and France and certain other states including all those who administer any of the trust territories is authorised to look after certain backward areas of the world.

It might even be maintained that the International Court of Justice as the principal judicial organ of the United Nations is some sort of a Federal Judiciary for the world-state. Further, the Secretariat of the United Nations may also be looked upon as the International Civil Service.

If over and above all this, the United Nations and its own armed forces for its military functions, it could easily claim to have all the important characteristics of a federal world-state for world-peace. And here also we find that the framers of the Charter had enough vision not to disappoint us altogether. Article⁴³ of the Charter states :

"1. All Members of the United Nations, in order to contribute to the maintenance of international peace and security, undertake to make available to the Security Council, on its call and in accordance with agreement or agreements, armed forces, assistance, and facilities, including rights of passage, necessary for the purpose of maintaining international peace and security.

2. Such agreement or agreements shall govern the numbers and types of forces their degree of readiness and general location, and nature of the facilities and assistance to be provided.

3. The agreement or agreements shall be negotiated as soon as possible on the initiative of the Security Council. They shall be concluded between the Security Council and Members, or between the Security Council and groups of Members, and shall be subject to ratification by the signatory states in accordance with their respective constitutional processes".

Moreover, Article 45 of the Charter states : " In order to enable the United Nations to take urgent military measures, Members shall hold immediately available national air-force contingents for combined international enforcement action. The strength and degree of readiness of these contingent and plans for their combined action shall be determined, within the limits laid down in the special agreement or agreements referred to in Article 43, by the Security Council with the assistance of the Military Staff Committee". This Military Staff Committee consists of " the Chiefs of Staff of the permanent

members of the Security Council or their representative".³⁷ The Military Staff Committee will "advise and assist the Security Council on all questions relating to the Security Council's military requirements for the maintenance of international peace and security, the employment and command of forces placed at its disposal, the regulation of armaments, and possible disarmament".³⁸ "Plans for the application of armed force shall be made by the Security Council with the assistance of the Military Staff Committee".³⁹ Also, "the Military Staff Committee shall be responsible under the Security Council for the strategic direction of any armed forces placed at the disposal of the Security Council".⁴⁰

Military arrangements under the Charter of the United Nations are by no means complete. "Questions relating to the command" of the forces at the disposal of the United Nations could not be settled when the Charter was drawn up and the Charter simply states that they "shall be worked out subsequently." But they have not been worked out as yet. Moreover, there could be no agreement as yet on the organisation of the armed forces of the United Nations under Article 43 of the Charter. But still it may be hoped that if the great powers are really united, there will be no serious danger to world-peace. For Article 106 of the Charter provides that "pending the coming into force of such special agreements referred to in Article 43 as in the opinion of the Security Council enable it to begin the exercise of its responsibilities" of enforcing its decisions through the use of military power, U.S.A., U.K., U.S.S.R., China and France shall "consult with one another and as occasion requires with other Members of the United Nations with a view to such joint action on behalf of the organisation as may be necessary for the purpose of maintaining international peace and security."

It would thus seem that so far as the organs and powers of the United Nations are concerned, we have in the Charter of the United Nations some sort of a constitution for the world-state which is slowly, painfully and hesitantly, but surely and steadily taking shape before our eyes.

PROCEDURES OF THE ORGANS

This impression may be strengthened if we look to certain procedures of the different organs in the United Nations. For

37. *Ibid*, Article 4(2).
39. *Ibid*, Article 46.

38. *Ibid*, Article 47(1).
40. *Ibid*, Article 47(3).

instance, under Article 28 the Security Council is "so organised as to be able to function continuously." Further, "the Security Council shall hold periodic meetings at which each of its members may, if it so desires, be represented by a member of the government or by some other specially designated representative." Again, under Article 20 "the General Assembly shall meet in regular annual sessions and in such special sessions as occasion may require." Further, under Article 94 decisions of the International Court of Justice are binding upon the Members of the United Nations. "If any party to a case fails to perform the obligations incumbent upon it under a judgment rendered by the Court, the other party may have recourse to the Security Council, which may if it deems necessary, make recommendations or decide upon measures to be taken to give effect to the judgment." The Statute of the International Court of Justice provides that "the States parties to the present Statute may at any time declare that they recognise as compulsory *ipso facto* and without special agreement, in relation to any state accepting the same obligation, the jurisdiction of the Court in all legal disputes concerning (a) the interpretation of a treaty, (b) any question of international law, (c) the existence of any fact which, if established, would constitute a breach of an international obligation, (d) the nature or extent of the reparation to be made for the breach of an international obligation."⁴¹ The General Assembly on 14 November, 1947, drew the attention of the States which had not yet accepted the compulsory jurisdiction of the Court to the desirability of the greatest possible number of states accepting this jurisdiction with as few reservations as possible. It also drew the attention of Members to the advantage of inserting in conventions and treaties arbitration clauses providing for the submission of disputes arising from their interpretation or application as far as possible to the International Court of Justice.

MEMBERSHIP

Are the principles regarding Membership in the United Nations such as would advance the cause of world-peace? Here also the answer seems to be affirmative. Under Article 3 of the Charter the original Members of the United Nations are only those nations which had no sympathy with the Axis Powers during the Second Great War and hence with any political philosophy which regards the nation state as the ultimate development of all social groupings and en-

41. Statute of the International Court of Justice, Article 36.

courage war as a means to human evolution. Additional Members may be recruited under Article 4 only from amongst the "peace-loving" states of the world."

It is also a point in favour of the United Nations that all the great powers are now in it, so that so long as the United Nations remains the united nations there is little possibility of any serious breach of peace.

(2)

UNITED NATIONS OR DISUNITED NATIONS

All this is on the credit side of the United Nations in regard to the ideal of world-peace. Let us now look to the debit side. We must not be deceived by the purposes as they are stated in the Charter. The Nations participating in the United Nations were united during the Second World War only in their zeal for destruction of the ideals and practices of Fascism and Nazism. War-time unity against Fascism and Nazism is no longer there. Delegates at the United Nations have even urged that Fascism and Nazism cannot be exactly defined so that the question of forming a united front against these principles does not arise at all. It is indeed surprising that what could be defined in deeds during the war and fought against with arms could not be defined in so many words after the war. In respect even of Spain, Germany and Austria which during the war were on the side of the enemies the great Powers in the United Nations have no longer the wartime unity born of opposition to all the vestiges of Fascism and Nazism.

On the contrary, the rivalry between the communist and anti-communist blocs the United Nations has now reached a very delicate stage. Any question that is now brought before the United Nations is being examined from the point of view of whether it will advance the cause of communism or democracy. This has been particularly noticeable in respect of applications for new Memberships of the United Nations. Trans Jordon, Ireland, Portugal, and Italy could find no entrance into the United Nations because the Governments of these countries were not in the good books of Communist Russia. And under the Charter of the United Nations unanimity amongst the great powers, U.S.S.R., U.K., U.S.A., France and China has been supposed to be essential for any nation to become a Member of the United Nations.⁴² Similarly the People's Republic

42. The Charter of the United Nations, Article 4, 27.

of Albania, the Mongolian Peoples Republic, Hungary, Rumania and Bulgaria were not recommended for Membership of the United Nations as the Anglo-American bloc did not like the communist governments of these states.

The United Nations could do nothing in relation to the civil war in China, border incidents in Greece, violent suppression of a government in Czechoslovakia ostensibly because of the principle of domestic jurisdiction but really because of the titanic struggle that is now going on between communism and democracy or the vested interests generated by these *isms*. It seems plausible to believe that Germany and Korea have been divided nations today because the United Nations which handled their problems is itself divided with contradictory ideologies. The political boundaries in these countries are more or less the reflections of the ideological boundaries amongst the Members of the United Nations.

It is not only the contradictory purposes of the communists and anti-communists which are a standing threat to the peace of the world. World-peace is being continually threatened also by certain imperialist powers who are bent on violently suppressing the legitimate aspirations of some nations of the East. French policy in Vietnam and South African policy in South-West Africa are only illustrations of this aspect of the threat to the world-peace. Basically imperialism means that a nation is granted unusual advantages over another nation in power and wealth at the cost of the subject nation. Now we see similar advantages given to the European and American nations over the nations of the East through membership, organisation and powers of the United Nations. There are in the United Nations 20 Members from Europe, more than 20 Members from North and South America, while there are only about a dozen Members from the whole of Asia. This means in effect that as represented in the United Nations, Europe with a population of about 440 millions has about 20 votes in the General Assembly, America with a population of about 300 millions has got more than 20 votes, while Asian countries with a population of 950 millions have only about a dozen votes. Thus Europe and America with a population of about 740 millions have no less than 40 votes while Asia with a still larger population has only about one-third of the number of votes possessed by Europe and America.

There is something wrong even with regard to some of the basic principles of the United Nations. The present undesirable leanings of the United Nations are for instance greatly due to the

misuse of the principle of "sovereign equality" of all the Members of the United Nations. It is in the name of this principle of "sovereign equality" that Iceland with a population of 132,000 has in the General Assembly of the United Nations an equal vote with India which has a population of about 300,000,000. Is it not rather surprising that inspite of the principle of sovereign equality 4 among the 5 permanent seats in the Security Council should be filled up by European and American nations? Why should a country like India accept as binding upon itself the decisions of the Security Council where it can only rarely get a seat? India which fought against the powers of the Viceroy's Council because it was British in character should not also surrender to the Security Council which is mainly European and American in character. Did we become free from the clutches of the British only to be slaves of the United Nations? To be true to their democratic principles Indians should surrender to the Security Council only when it is based on truly democratic principles. To be really democratic, the Security Council should be some sort of a cabinet of the world-state and must have the confidence of the legislature of the world-state based on the principle of 'one man, one vote' without any distinction of any kind such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. For it is common knowledge confirmed by experience, that discrimination in representation means sooner or later that the legislative, executive, judicial, and military powers may be easily manipulated to the advantage of the fortunate few.

The principle of "one man, one vote" in world-government is based on the idea of equal respect for all individuals in any society, in other words, on the idea of sovereign equality of all individuals. The Charter of the United Nations speaks not only of "the principle of sovereign equality of all its members", "of nations large and small", but also of "the equal rights of men and women".⁴³ But so far nothing has been done to realise the principle of equality of all individuals so far as the institutions of world-government are concerned.

FEDERALISM IN WORLD-GOVERNMENT

Herein comes the value of the principle of federalism which is devised to recognise on the one side the principle of equality of all

⁴³ *Ibid*, Preamble, Article 2.

individuals and on the other the principle of equality of different groups. In elections to the lower chamber of the federal legislature the principle is "one man, one vote", that is, the individual is the unit; in elections to the upper chamber, however, the unit is the group, or the province, each of which is in general given an equal number of seats there.

To put on a surer footing of equality the status of the different groups in a society federalism also provides through a constitutional distribution of powers between the central and provincial governments that none of these governments must interfere in the administration of any other.

If these principles of federalism are accepted in respect of the organisation and powers of the government of the world, there need not be any minimisation of the factors of diversity among mankind in spite of the acceptance of the principle of "one man, one vote" in respect of the lower chamber of the world. Provision can be easily made through an additional chamber in the international sphere for the proper representation of all diversities amongst mankind. To emphasise these diversities a large amount of sovereign power may also be reserved for well-defined nationalities. They may have for them the principle of sovereign equality in matters of their internal administration. But where problems of the whole humanity are involved ultimate decision and action must be taken by the representative organs of the whole human race and not by any single nation on the basis of the traditional theory of sovereignty or domestic jurisdiction.

Under the Charter of the United Nations the only subject over which the United Nations may be said to have a binding jurisdiction over its Members is peace and security. This is clear from the Article 25 where it is stated that Members agree to accept and carry out the decisions of the Security Council, and also from the Article 2, section 7, where it is stated that the principle of domestic jurisdiction shall not prejudice the application of enforcement measures with respect to threats to the peace, breaches of the peace, and acts of aggression. On the basis of the Preamble and such Articles as 1(3), 10, 13, 14, 55, 56, 73, 76 it could also be claimed that the United Nations will have jurisdiction over matters of economic, social, cultural or humanitarian character, including human rights. But in view of the principles of sovereign equality and domestic jurisdiction in Article 2, sections 1 and 7, it cannot be claimed that the jurisdiction of the United Nations in these respects

is binding upon the Member states in the sense in which a law is usually supposed to be binding.

But it is difficult to believe that the United Nations will be able to maintain the peace of the world if its *binding* jurisdiction is not extended to the economic, social, cultural or humanitarian spheres of our life. For peace is not simply the function of force to be capable of being realised by the force that the Security Council of the United Nations may possess; it is also the function of the wills of the individuals and the best way to act on them in the direction of world-peace is to increase the effective powers of world institutions in all spheres of life, political, economic, social, cultural or humanitarian.

UNDEMOCRATIC STRUCTURE OF THE UNITED NATIONS

It is not only that there is something wrong with the purposes and principles of the United Nations. Something is also wrong with its organisation and powers. The General Assembly of the United Nations does not represent in any democratic way the peoples of the world, because it is based on the sovereign equality of nations only, but not also of individuals constituting the nations.

If the organisation of the General Assembly is undemocratic that of the Security Council is more so, because it is an association of great powers which have imperialistic tendencies.

Yet it is the great powers in the Security Council who have the primary responsibility for the maintenance of world-peace. The sarcasm that it is the thieves and robbers who are the police-men in the United Nations contains indeed a substantial element of truth.

The General Assembly which is more democratic than the Security Council is less powerful than the latter. The General Assembly has the right to discuss any question relating to international peace and security and may make recommendations also with regard to such questions. But there are two limitations on this right of the General Assembly. First, "any such question on which action is necessary shall be referred to the Security Council by the General Assembly either before or after discussion"⁴⁴. Secondly, "while the Security Council is exercising in respect of any dispute or situation the functions assigned to it in the present Charter, the General Assembly shall not make any recommendation with regard to that dispute or situation unless the Security Council so requests"⁴⁵.

⁴⁴ *Ibid.*, Article 11 (2),

⁴⁵ *Ibid.*, Article 12 (1).

It might be suggested that it is unnecessary to emphasise this undemocratic character of the United Nations. The contours of our daily life are mostly set by the nation-state in which we live, so that if that nation-state is democratic, we need not bother so much about the structure of a world institution which is so far away from our daily life.

But is it really possible to ignore this aspect of the problem if we are really serious in our intention that the United Nations should be in a position to tackle the vital problem of world-peace? The power of an institution depends not only on the constitutional definition of its powers, but also on the trust put on those who are in charge of operating that institution. To have this trust in a proper measure it is necessary that those who are to exercise power must be placed in their position through some method of democratic election. The peoples of the world find it difficult to trust the members of the Security Council, because they had little share in the choice of the members of the Security Council. Thus inspite of the legal powers of the Security Council, the peoples of the world have little faith in the capacity of the Security Council in the task of maintaining world-peace.

It should be noticed, moreover, that the Security Council is defective not only in respect of its organisation, but also in respect of its powers. It cannot take action against any Government directly, but only indirectly. Its military and non-military measures must be directed against the people of the country ruled by the government concerned. The idea is that the people against whom the Security Council takes action may in this way be inspired to change the guilty government. But it would have been far better if the Security Council being organised on democratic lines had also the powers to arrest the prominent members of the guilty government. For in that case there might be no violence on a wide scale. As it is, the Security Council can stop war by declaring war against the people which is controlled by the guilty government.

The powers of the Security Council to act in any decisive way in any critical phase of the world are doubted also because of the fact that the permanent members of the Security Council are no longer united among themselves. On the contrary, the policies that these great powers pursue are violently antagonistic.

The smaller nations of the world, of course, more or less like this disunity among the great powers in the Security Council. For had these powers been united amongst themselves, there was a possibility that their imperialistic ambitions might then tempt them to

establish an unchallenged power capable of creating a record of barbarity through the use of atomic weapons.

But the unfortunate thing about the whole affair is that the way in which we are saved from the tyranny of the great powers is a very slippery road and may easily lead us to danger zones of world anarchy.

VOTING IN THE SECURITY COUNCIL

The disunity that has been noticeable among the great powers has been encouraged by the voting procedure in the Security Council. The Charter states that "each member of the Security Council shall have one vote", that "decisions of the Security Council on procedural matters shall be made by an affirmative vote of seven members", and that "decisions of the Security Council on all other matters shall be made by an affirmative vote of seven members, including the permanent members"⁴⁶, that is, U.K., U.S.A., U.S.S.R., China and France. There is, however, a proviso that in decisions in respect of pacific settlement of disputes "a party to a dispute shall abstain from voting"⁴⁷. The interpretations put to these provisions seem to suggest that there is practically no limit to the right of veto on the part of any of the great powers. Procedural matters are, of course, beyond the pale of veto. But procedural matters are obviously unimportant and whether a particular matter is really procedural or not has been claimed to be a matter subject to veto. Further, the Russians have claimed that though in respect of pacific settlement of "disputes" veto may not be applied, it may be applied if the "dispute" was not really a dispute, but a "situation". And it has been also claimed that whether a question is really a dispute or a situation may again be subject to veto.

Veto has been used on so many occasions by the communist Russia that the non-communist great powers in the Security Council are now afraid that the United Nations might be paralysed in the moment of its greatest need by a Russian Veto. The Russian Veto has so far prevented the formation of any plan for the control of Atomic Energy, any scheme for the creation of any armed forces of the United Nations any effective action on the disturbances on the borders of Greece and even recruitment of new members for the United Nations.

It might be asked: why not abolish veto? The answer is that under Articles 108 and 109 without great power unanimity no amendment of the Charter is possible. It might be suggested that let

⁴⁶ *Ibid*, Article 27.

⁴⁷ *Ibid*, Article 27.

Russia be suspended or expelled from the United Nations on account of its anti-peace programme and activities inspired by its communist philosophy. But Articles 5 and 6 of the Charter provide that suspension or expulsion of a Member is possible only with unanimity of the great powers, including Russia. But will Russia agree to her own expulsion or suspension?

THE ATLANTIC PACT

In view of all this the Anglo-American powers along with certain other countries had to fall back on the self-defence clause of the Charter, Article 51. On the basis of this Article they have prepared the Atlantic Pact with a view to checking any further advance on the part of any communists with inspiration from the communists in Eastern Europe under Russian domination. Russia, however, claims that enforcement of the Atlantic Pact would be illegal, because Article 53 of the Charter provides that enforcement action under regional arrangements can be taken only against ex-enemy States unless the Security Council gave authority for wider action. But the Atlantic Pact seems to be meant as a preparation against a communist victory in Germany and not in any other country in Europe. In such a case Russian Challenge to the legality of the Atlantic Pact does not perhaps arise.

Other attempts also have been made to meet the defect arising out of the paralysis of the United Nations through a veto in the Security Council. Instead of discussing problems in the Security Council sometimes they have been discussed in the General Assembly where there is no veto. To facilitate such discussion in the General Assembly an Interim Committee of all the Members of the United Nations was created by the General Assembly by a resolution on November 13, 1947. This Committee is popularly known as the Little Assembly. For fear of Veto problems have been shunted from the Security Council not only to the General Assembly and the Little Assembly, but also to various regional organisations, or to some conciliators or arbitrators. Russia and her satellites have never liked such attempts at the diminution of the importance of the Security Council. Indeed U.S.S.R. along with Byelorussian S.S.R., Czechoslovakia, Poland, Ukrainian U.S.S.R. and Yugoslavia declared that because the formation of the Interim Committee is a violation of the Charter they would not participate in its work.

In recent times a new ingenious device has been found out to

circumvent veto. It might seem that the difficulty arising out of veto has been covered up through the significant resolution of the United Nations passed by the General Assembly on November 2, 1950. It is entitled as "Uniting for Peace" and provides that the General Assembly also can act, and not simply discuss, if the Security Council is paralysed by veto. Under this resolution if there appears to be a threat to or breach of the peace or an act of aggression and the Security Council fails because of lack of unanimity among its permanent members to exercise its primary responsibility, the General Assembly may be summoned at 24 hours' notice; it may then make recommendations for collective measures by Member States, and these recommendations may in cases of breach of the peace or act of aggression include the use of armed forces. Furthermore, a Peace Observation Commission has been set up to observe and report on any area of tension where peace is likely to be endangered; Member States have been recommended to maintain elements within their national armed forces trained. Organised and equipped for United Nations service; and a Collective Measures Committee has been established to study methods which might be used to maintain and strengthen world-peace. Mr. A. Y. Vyshinsky, as a Russian representative in the United Nations has described this resolution as a fundamental revision of the Charter. According to him, under this resolution the main principles of the Charter have been thrown to the scrap heap in order block off the Security Council, shove it into the back-ground and remove it from the front lines of the struggle for peace, while at the same time that struggle is to be shunted into the General Assembly where the majority was at the disposal of the sponsors of the Resolution.

If we leave aside details and fix our attention on the most fundamental aspect of world-peace with immediate consequence, we shall have to admit that in the world today we are simply assisting at a titanic struggle between the Communist and the anti-communist forces of the world. International peace and security may be disturbed by any two disputing nations but this disturbance will not assume the dimensions of a World War unless U.S.A. and U.S.S.R. come on the stage to join actively the opposing camps.

If we really want world-peace we must understand the nature and gravity of the world-wide conflicts of the world today. For many years before the World War II began there was no effective co-operation on vital matters between the Communist Russia and the leading non-communist countries of the world. Communist Russia under Stalin could even agree to a non-aggression pact with Hitler's

Germany during the war. It was only when Hitler attacked Russia in June, 1941 that Russia had to join the war on the side of the Allies. With the end of the war the countries of the eastern half of Europe one by one went under communist domination within a period of three or four years. Fearing further Communist onslaughts U.S.A. devised the Marshall Aid Programme for raising the standard of living in European countries devastated by the war. For low standard of and economic discontent are the main breeding grounds of violence, communist, communal or otherwise. The Atlantic Pact is only a supplement to the Marshall Aid on the political and strategic side for defeating the aims of the Communists in Europe.

The Marshall Aid and the Atlantic Pact have gone a long way to stop further communist advance in Europe. But baffled in Europe the Communists have turned their attention and energies to Asia and Far East. The Civil war in China has ended with complete communist success and the whole of China minus Formosa only has already gone under communist domination. As a result, Russia now may have another veto on its side in the decisions of the Security Council, if the Communist Government in China recognised by the U.N. But the United Nations under the leadership of the United States has refused to recognise the new Communist Government of China and to allow her representatives to participate in the discussions of the General Assembly or the Security Council. Meanwhile, tension in the Far East continues to increase and the international situation there has terribly deteriorated. In fact, the United Nations, or as the Russians say, only a few Members of the United Nations are actually engaged in a war under a United Nations Command against northern Koreans and Chinese volunteers who have active sympathy and support from communist China and Communist Russia.

Obviously there is neither international peace nor international security. Though the war ended in 1945 even peace settlements with the ex-enemy States have not yet been completed. In fact, new quarrels are developing among nations, specially because certain nations feel that while the tension among the great powers continue they can advance their national interests sometimes by supporting this great power and sometimes another. Certainly, the United Nations is not the best machinery for international peace and Security. But then what can we do to remove its defects? What indeed should be the nature of the institutions that should replace the United Nations?

Round the World

Collectivization of Agricultural Farms in Estonia

Before the first World War 58 per cent. of the land in Estonia belonged to big landowners. But after the conclusion of that War the big estates were broken up and divided into comparatively small holdings. The main incentive to communism in the countryside was thus largely gone. The peasants by themselves or through co-operative organisations now took steps which stimulated the growth of agriculture in Estonia.

After Soviet occupation in 1940 there was not for a time much deviation from the agricultural policy of the Government hitherto followed. In fact there was a declaration that land would not be nationalised. This was not, however, acted up to. All land and forests were in fact nationalised by a decree issued in July, 1940. Comparatively large farms were also split up and a crusade was declared against the Kulaks. But collectivization was not resorted to until 1947. Actually it was not till February, 1948 that the press and radio were called upon to pour out an incessant propaganda for collectivization of farms. This had their effect only gradually. In 1947 there were only seven collective farms or kolkhozes in Estonia. By March, 1948 the number rose to fifty-nine, by October of the same year to 224, by December to 434 and by March, 1949 to 530. But even then only fifteen per cent. of the farmers had joined collective farms. "This slowness was," observes a writer in *The World Today*, "intolerable to the Kremlin. The Moscow Government decided to use the same methods as they did in the Ukraine: they had resort to deportations. Between 23rd and 29th March, 1949 a substantial number of farmers were deported from Estonia to the remotest parts of the Soviet Union by order of Moscow. This was one of the biggest mass deportations from Estonia. It ran into tens of thousands, and the deportees on this occasion were mostly farmers. Similar measures were staged at the same time in Latvia and Lithuania. These deportations broke the resistance of the unwilling farmer."

The size of the collective farms was not at the start very large. But the small size farms came soon to be regarded as uneconomic. So although an increasing number of farmers have joined collective organisations, the number of farms has now decreased. In the peak period of 1950 the number was 3,000. But by the beginning of 1951, it has dwindled to 2,000. "The administrative personnel of a kolkhoz consists of the chairman, the accountant, the brigadier, the manager of the dairy-farm, a storekeeper and a night watchman. If there are pig, sheep, and poultry farms in the Kolkhoz, they have their own managers in addition. The

'production brigade' of the Kolkhoz includes all the able-bodied members of the community except those attached to the dairy or other farms or to the administration. A sub-division of the brigade is the 'link.' All property of the kolkhoz, such as machinery, furniture, farm buildings, horses, and other animals, is formally registered with individual kolkhozniks. The latter are responsible for everything assigned to them in this way. Incidentally, the authorities do not consider it advisable to register a horse with its former owner, since this, according to the instructions, 'prevents the eradication of the sentiment of private ownership.' The kolkhoznik is not allowed to leave the kolkhoz without a permit from the kolkhoz authorities."

"All work in the kolkhoz is based on piece-work. A fixed 'norm' is applied to very form of work, whether ploughing, mowing, reaping, threshing, transport, or milking. This 'norm' is considered to be equal to a normal day's work and there is also a so-called 'norm-day' for every kind of work—in other words, a schedule exists which lays down what comprises a norm-day's work in any given branch of farm labour. For example, the mowing by hand of 0.3 hectares for hay. . . . The wages of the Kolkhozniks are paid according to the number of norm-days done by each of them. The remuneration varies from kolkhoz to kolkhoz: in units where production is higher the labourer gets more, and *vice versa*. Wages are paid partly in kind and partly in money. . . ."

Congressional Committees in the United States

The Committees are the sheet-anchor of the Congressional system of the United States of America. It is through these Committees that much of the work of legislation and supervision has to be done. Without their proper working the Houses would in fact be glutted with business and the machinery of legislation and supervision will go absolutely out of gear. Early in the 19th century the number of Standing Committees in the House was only half a dozen. Gradually it rose and reached the figure of sixty-one before 1927. In that year the number was reduced to forty-seven. The number of such Committees in the Senate rose at one time to 74. From this after a good deal of pruning the number was reduced to 33. But this reduced number of Standing Committees was also regarded in both chambers as far too many for proper discharge of responsibilities. Accordingly by an Act passed in 1946 the number of Standing Committees in the Senate has been reduced to 15 and in the House to 19. Membership of these Standing Committees, of course, varies but the average Standing Committee in the House of Representatives consists of about 25 members. The Rules Committee has, however, 12 members and the Committee on Un-American activities 9 members, the Appropriation Committee 50 members and the Armed Services Committee 35 members.

In the Senate membership of Standing Committees is far smaller, the average membership being only 13. But the Appropriation Committee has 21 members.

Treaty Powers of the American Senate

Under the existing Constitution all treaties into which the American Executive may enter with other countries are subject to ratification by the Senate by two-thirds majority. This is a condition which is hard to fulfil. The treaty-making powers of the Senate are in fact nick-named as treaty-marring powers. That is why so many subterfuges had to be resorted to from time to time in connection with the conduct of foreign relations. Instead of a treaty, what they call an Executive Agreement has not unoften been entered into. This was only, however, a questionable way of by-passing the specific provisions of the Constitution. Now and again a joint resolution of the two Houses has also been adopted by way of avoiding confirmation of a treaty by two-thirds majority by the Senate. A distinguished American Political Scientist, James K. Pollock, has now recommended in his address as President of the American Political Science Association that the power of the Senate over treaties should be modified in the light of the present world and domestic requirements. He thinks that treaties should henceforward be confirmed by majority vote of both Houses of the Congress. He believes that this will not only simplify the procedure of making treaties but this will also equalise the American system of conducting foreign relations with the system in vogue in many other countries. Constitutional amendment is, however, far too difficult an affair in the U. S. A. than anywhere else.

Japan Back Among Free Nations

As we go to press, information has arrived from Sanfrancisco that Peace Treaty with Japan, sponsored by Great Britain and the United States, has been signed, the representative of the Soviet Union, of course, refusing to be a party to the Treaty.

In our last issue while discussing the question of India's participation in the Conference at Sanfrancisco, we dealt with some of the provisions of the Treaty which was then only a draft. We emphasised then its drawbacks which made it impossible for the Government of India to take part in the deliberations of the Treaty Conference. One of the glaring defects of the Treaty is that although the status of Japan as a Sovereign Power is recognised again, the United States would continue to maintain an army in that country and remain in occupation of several of its strategic bases. This is certainly a great limitation on the sovereignty of Japan. This is also one of the provisions of the Treaty to which the Government of India had taken serious objection. But the United States and Great Britain had pointed out in their rejoinder that without this provision for

posting foreign troops on Japanese soil that country would have been open to invasion by Soviet forces from Manchuria. The Japanese Government and people are not yet fully prepared for meeting attacks upon the independence of their country by resurgent communism of Asia and Europe. There was little ambiguity in the intention of the Soviet Union if Japan remained defenceless. It would then certainly be a target of Soviet attack. American occupation of the Riu Kiu islands was also a subject of dispute between the Government of India and the authorities of the United States. These islands are so situated as to become strategically and otherwise necessary for Japan. The absence of Japanese authority from this cluster of islands will prove a considerable handicap to the Government of Tokyo. We do not think the United States Government has given any satisfactory reply to the arguments advanced in favour of the return of the Riu Kiu islands to Japan.

History of modern Japan is barely 100 years old. It was in 1853 that Commodore Perry knocked at the closed door of this country over which Shogun then ruled. At first there was no response but violent knocking had later its effects. Japan was soon constrained to give up the age-old policy of seclusion and isolation and come to terms with Western powers. These terms were not all of them very honourable. Capitulations with their consequent limitations on national sovereignty were imposed upon Japan. But the people of the country of the Rising Sun were not in vain confronted with Western science and diplomacy. They grappled with their intricacies successfully and mastered them ultimately. The system of Government was rapidly changed and reformed. Educational system was adjusted to new ideas. The military system was remodelled on the basis of Western skill and experience. Foreign relations were conducted on lines, best intelligible to Western Governments. Before the close of the first half century of Japanese modernism, its military organisation had been so perfected as to inflict a crushing defeat upon the Chinese Leviathan. This at once lifted Japan to the status of a great power and the system of capitulations which were a badge of inferiority for the Japanese people had now to be withdrawn. A great power like Great Britain was besides anxious to enter into some kind of alliance with Japan and actually in 1902 Anglo-Japanese alliance was signed and sealed. This gave new prestige and strength to the land of the Rising Sun. She could now stand out in utter fearlessness against the mighty forces that the vast and far-flung Russian Empire could mobilise in the Far East.

The rivalry between the Russians and the Japanese particularly in respect of Korea had now reached a breaking point. Armed with an alliance with England, Japan now marched forward against Russia. The results of the fight are too well-known to need recapitulation. They practically made Japan predominant in the Far East. This predominance, however, on the one side cooled the friendship of their former ally, Great

Britain, and on the other alienated her former supporter and friend, the United States of America. It was not, however, in a day that the two great powers on either side of the Pacific became deadly rivals. It took nearly three decades for their feelings of hostility to be so strengthened as to bring them to the final trial of strength. This trial came at last in December, 1941 with the bombing of Pearl Harbour. Japan was too optimistic when she started the fight. Her resources, however, were not so plenty as to make her a successful competitor of the United States of America. In 1945 the trial of strength was over and Japan came down with a crash.

The last six years of Japanese history have not been honourable to a proud nation but at the same time it must be admitted that as a defeated nation she has not been so badly treated as to create a permanent bitterness between herself and her American rival. In fact the latter becomes now a benevolent friend and with her co-operation and help Post-war difficulties in Japan have been so largely alleviated as to bring her back among the free nations within this short time. It is not possible to forecast the distant future but it is not unlikely that with the great discipline which is the characteristic of the Japanese people they might again become a great power in the world.

Reviews and Notices of Books

A New Deal for our University—By K. R. Srinivasa Iyengar. Orient Longmans, Ltd., 1951., pp. 134: Price not mentioned.

Prof. Iyengar has already established a reputation as a writer on different subjects, mainly of literary character. It is not surprising on this account that the book under review should be both well written and interesting. As a University teacher of long experience he has deeply thought over the different problems which face an Indian University at the present time. His ideas presented in this book have particularly been stimulated by the publication of the report of the Radhakrishnan Commission.

Among the different subjects which he considers in this brochure are Aims of University Education, Ends and Means of University Education, Pass and Honours Courses, Masterate and Doctorate Courses, Professional Education, the Language Problem, Human Material and Finance. Some of the items, considered under these broad heads, are of a highly controversial nature. It is for instance rather idle to dogmatise on the questions of the abolition of Intermediate classes, and the duration of the Honours and Pass courses. Professor Iyengar has discussed these questions dispassionately. In respect of original research and investigation, he duly emphasises its importance as a function and responsibility of the University. He quotes the following passage from Dr. C. R. Reddy's Report on University Education in Mysore. "Birth is always a sacred exhilarating moment, whether it be in a humble household or in the King's palace, in a human habitation or in a bird's nest, in the material world or in the world of ideas. And an institution where the Faculty and the students are not consciously acting their part in the creation of new things and the revelation of new ideas and have so to speak run dry have still to reach the foot of a University."

The book will repay reading. Its printing and get up are excellent. The book is without an index.

Nareshchandra Roy

India Since Partition—By Andrew Mellor. Turnstile Press. Pp. 156. Price 7/6.

This brochure gives in short a faithful picture of India at the time of partition and during the few years that have elapsed since then. Mr. Mellor, the author, had opportunity of studying the Indian scene as a representative of the Daily Herald on behalf of whose editor he came

to India to report the transfer of power. He collected his facts both from British and Indian sources and there is no denying the fact that he has marshalled them well in this brochure.

The book is divided into eleven chapters and contains one map and a short bibliography. Mr. Mellor starts with the thesis that Hindus and Muslims represented two distinct civilisations and cultures which needed separate homes for development, if not for survival. There is, of course, nothing new in this thesis. It has been repeated often in this country and outside. There is no gainsaying the fact that Hindus and Muslims have two cultures and civilisations. But at the same time it is also true that given time and opportunity they might have been brought closer than before and possibly sooner or later some kind of healthy fusion also would have been achieved. Secondly, to argue from the fact of the existence of two civilisations that they would survive only in separate homes is to deny both past history and present facts. In the past they lived side by side and at the present thirty-five to forty million Muslims are still living side by side with the Hindus in India. If these Muslims can maintain their culture within the bosom of India, could it be said that their brethren in Pakistan required a separate home for such maintenance?

The chapters on Hyderabad, Junagadh and Kashmir will not be liked by the Tory press in Britain and the clientele it serves. But they are written impartially and factually. With regard to the many new ventures which the Government has undertaken, the observations of this candid reporter are worth quoting. He says in respect of them that India is attempting "to run before she could walk". Many may agree with him.

Nareshchandra Róy

Local Self-Government in India—By M. P. Sharma (2nd Edition). Hind Kitabs, Ltd., Bombay, 1951, Pp. 129. Price Rs. 3.

Achievement of independence has had different reactions upon the future of local self-government in different provinces. In some attempts are being made for strengthening local institutions. But in other places emphasis is being put on the inefficiency of the local bodies and the tendency there on that account is towards curtailing their powers and introducing greater governmental control over them. In any event it has become necessary both for public men and scholars to make a more intensive study of local self-governing bodies and their problems than hitherto. In U. P. stimulus has been given to such studies by the establishment of Gaon Sabhas and in West Bengal by the publication of the Report of Rowlands Committee, the supersession of the Calcutta Corporation and the publication of the Report of the Corporation Enquiry Committee.

Local self-governing institutions are not worked on a uniform basis throughout the country. In fact systems differ from province to province. In view of this it is very difficult to write on "Local Self-government in India" in a small treatise without incurring the censure of being scrappy and slipshod. Professor Sharma had to write the book under review subject to this great handicap.

Nareshchandra Roy

Men and manners,—by "Pardesi". Hind Kitabs, Ltd., Bombay. 1950. Rs. 3.

Essays in a lighter vein have practically become "like angel visits, few and far between," in this "crisis-ridden" age. The basic problems of food and cloth have taken away from us our natural smile: a frown is now the usual accompaniment of human faces. The humourist now deserves to be more appreciated than usual—because he is not only satisfying the ordinary cravings of the human heart, he is also ministering to the minds distressed of modern men.

"Men and manners" is therefore doubly welcome, and the author who seems to be always travelling—a 'Ulysses' in his own way—has a pleasant style of writing which appeals to the general reader. He cannot disposes himself of the serious cast altogether, but he covers a wide range, and his humorous treatment of modern ways of life is bound to relieve the hum-drum tenor of our existence.

The volume is bound to please.

Priyaranjan Sen

The Islamic State and Other Essays—By A. K. Sen. (Thacker Spink & Co. Ltd., 1950, pp. 141.)

Whether we believe it or not it is the ideas that rule the destinies of humanity in the last analysis. Recent resurgence of Asia has imposed upon the oriental peoples the duty of comparing the age-old ideas of the east with the modern idea-forces so that the Orient may be able to chalk out a plan of life for the future. The present book is by and large a product of this laudable attempt to evaluate oriental political thought in the light of Western ideas. It is a series of independent essays which though apparently unrelated to each other are designed to serve a common purpose—the revelation of old values in terms of the new and scientific examination of some of the fundamental concepts of modern social and political theory. The author who is a reputed teacher of sociology is particularly fitted to perform the task because the principal problems he deals with are of deep socio-political significance.

The concept of the Islamic State has been, since the advent of Islam, a disturbing factor in world politics. In the past it has led directly to the idea of Pan-Islamism. To-day again it threatens to be a force to

count with in oriental politics. The chief protagonists of the concept opine that an Islamic State can be built up in the future only if the individual Muslim States existing in the modern world, including Pakistan, merge their separate sovereignties in a new Islamic State presided over by its Imam or Caliph. In other words, concludes the penetrating author, a real Islamic State can be instituted only on the fulfilment of two conditions: the existing muslim states are to be liquidated and the new born single state must be a theocratic state, where politics will be looked upon as a by-product of spiritual power, where Church and State are to be absolutely identical. Analysing further the concept of Islamic State the learned author comes to the conclusion that "the Islamic State, in so far as there is an element of democracy in it is an egalitarian democracy, and not a libertarian democracy, a democracy of the Soviet category as opposed to that of Anglo-American category." Liberty is a dynamic concept whereas the concept that the entire Islamic legal system, the *Shariat*, is willed by God generates a static outlook. The legal system of Islam is claimed to be permanent, rigid and unamendable. This is aggravated, argues the author by the conception that Mahomed is the last of the prophets. Society and law were evolving; there were so many prophets before; but the evolution comes to a dead halt with Islam." It reminds one of the dialectical process of Marx coming to a stop with the emergence of Communism."

In fact the author points out that apart from the concept of divorcing religion from politics which is foreign to Islam there are some elements common to both the systems—Islam and Communism. Islam is a revealed religion, Marxism itself has taken on the guise of revelation; in Marxism politics is a by-product of economics, in Islam politics is a by-product of religion; in Islam as in Marxism force is the hand-maiden of success; Islam like Communism is non-territorial in sympathy and both think in terms of a world-state; Islam like communism is totalitarian in tendency; finally, by its depreciation of social differences early Islam may be supposed to have contained the substance of Communism. As to this interpretation there is room for difference of opinion but it has to be added that the learned author supports his contention by appropriate citations whenever necessary.

Mr. Sen rightly emphasises the essence of ancient Hindu political thought when he argues that *Varnashram Dharma* is the key to the understanding of ancient Hindu political thought. A proper synthesis of secular and religious interests, of earth and heaven of this life and the life beyond was achieved, he claims, by the Hindus; compartmentalism which characterises the social theory of the west was avoided and politics found its proper place in the system of Hindu thought. Moreover, the author argues, the ancient Hindu social system as exemplified in *Varnashram Dharma* used to rest on the "twin pillars of human psychology and social

efficiency" and was calculated to secure "equity in distribution" and not any "rigid equality."

The essays on modern political thought are illumined by a wealth of knowledge and material which throw a flood of light on the nature of recent political ideas. Political thought to-day, points out Mr. Sen, is not political thought proper, but it is almost lost in general philosophy and social psychology, ethics, economics, sociology and jurisprudence, ethnology and anthropogeography. For one thing, social psychology is largely responsible for the decadence of the individual as an entity in political thought. The other factors which have contributed to the decadence of the individual in modern political thought are decay of individualistic religions like protestant Christianity, ethical approach to politics, decay of economic individualism and sociological interpretation of political and social life.

Mr. Sen's book is a valuable introduction to some of the significant problems of modern politics and is bound to secure the keen attention of scholars at all seats of learning.

NIRMAL C. BHATTACHARYYA.

Ourselfes

TEACHING OF ENGLISH

A large failure in the Intermediate and B.A. Examinations this year has set many educationists a-thinking. In analysing the causes of this failure some of them have attributed it to the pre-eminence given to English in the syllabus of studies for these examinations. They think that while English should continue to be a compulsory subject for these examinations, its weight should be lightened and the standard should be lowered. Some suggest for instance that instead of three papers the syllabus should be so cut down as to be accommodated in two papers. There are others again who are of the view that in the Intermediate stage the candidates may be allowed to answer the questions in English papers in their own language. In other words, the objective should be to know if they have properly understood the English passages and not to know if they can express what they have understood in English. There are many who would say that this would be an improper method of teaching a foreign language. It can be learnt best when it is learnt wholesale through its medium without resort to the learner's own language. In any event it is a very controversial subject on which expert advice should be taken. One thing only in this connection should be emphasised. The attention formerly given to the teaching and learning of English faultlessly has now considerably flagged. The psychological atmosphere in which a good deal of labour was taken by a student for a number of years for learning and writing English at least correctly does not now exist. Adversely affected already by the political movement against the British Government, it has been destroyed by the achievement of independence and the selection of Hindi as the future Official language. English is practically under sentence of death. In view of this it is but inevitable that old enthusiasm for English will largely disappear. Formerly, any body who could properly write the English language attained prestige by virtue of that fact alone. Circumstances are different now. It is, of course, appreciated still that English provides the window through which alone we may look on the world outside. Without it we shall be without any cultural contact with other countries. But this appreciation is limited only to a select few. To the vast majority of students who attend our High Schools the

learning of English is only a matter of passing the examinations ahead and they would like to pass them as cheaply as they may. In any event, we may repeat, the whole question should be gone into afresh and studied from all points of view.

* * * *

RAMANANDA LECTURES

Ramananda Lectures on Journalism were delivered by Mr. Makhanlal Sen in Darbhanga Hall.

* * * *



Official Notifications University of Calcutta

Notification No. Misc. R. 7

Dated the 30th March, 1951

It is notified for general information that the following changes in Chapter XXXII of the University Regulations have been sanctioned by the Government of West Bengal :—

(2) Page 199 of the Edn. of 1945.

The words "III Political Economy and Political Philosophy" under Group A of Sub-Sections (3) and (4) of Section 6 be replaced by the words "(III Economics and Political Science."

(ii) Page 219.

For the heading "Political Economy and Political Philosophy" substitute "Economics and Political Science."

In clause I under the heading for "Political Economy and Political Philosophy" substitute "Economics and Political Science."

Paper I—For 'Political Economy' substitute "Economics."

Paper II—For 'Political Philosophy' substitute "(i) Political Theory" and "(ii) Political Institutions (Constitution and Administration of India and outlines of constitutions of England, the U. S. A., the U. S. S. R. and Switzerland)."

N.B.—(i) and (ii) shall be two equal halves.

Papers III and IV—For the words 'Political Economy' substitute 'Economics.'

Paper V—For 'Philosophy' substitute 'Theory.'

Paper VI—For 'Essay' substitute the following :—

(i) Outlines of Current International Affairs ... 50 marks

(ii) Essay ... 50 marks

In Line 4 from bottom for the heading "Political Economy" substitute the word "Economics."

(iii) Page 220.

In line 21 from bottom—

For the heading "Political Philosophy" substitute "Political Science."

In lines 6-8 from bottom—

For the words "The outlines, etc.....to British Constitution" substitute the following "The present Constitutions and Administrations of the Central, State and Local Governments in India and the outlines of the present Constitutions of Great Britain, the United States, Switzerland and the U. S. S. R."

(iv) Page 221.

In line 3 from top :—

For the words 'Political Economy' substitute 'Economics.'

In line 24 from bottom :—

Delete the words 'Pax Britannica' and 'British.'

In line 20 from bottom—

Delete the words "Political relations of India to England and their effect on."

(v) Page 222.

In line 16 from top add the following words :—

"Central, State and Local Finance."

The above changes shall have effect from the Examination in 1952.

Senate House,
The 30th April, 1951.

S. K. DUTT,
Registrar (Offg.).

Notification No. C/55/Affl.

Dated the 21st July, 1951.

It is notified for general information that under Section 21 of the Indian Universities Act (Act VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the session 1950-51, the Taki Government College shall be affiliated to the

Calcutta University in English, Bengali (Vernacular), Sanskrit, History, Logic, Civics and Mathematics to the I.A. standard and in English, Bengali (Vernacular), Mathematics, Physics and Chemistry to the I.Sc. standard with permission to present candidates for the examination in the subjects from 1952 and not earlier.

S. DUTTA,
Registrar.

Notification No. Misc. R. 3.

Senate House, Calcutta The 26th July, 1951.

It is hereby notified for general information, that the Government of West Bengal have been pleased to sanction the following changes in Chapter XL of the Regulations relating to the B.T. Examination. The changes will be given effect to from the Examination of 1953 :—

"The following proviso is inserted after Section 5 :—

5A. If a student, after completion of a regular course of study for the examination under Section 2 of the Regulations does not register himself as a candidate for or present himself at the examination or fails to pass the examination immediately succeeding such completion, he may appear at any of the two Examinations immediately succeeding the examination following the completion of his regular course of study on payment of the prescribed fee, provided that he produces, in addition to ordinary certificate or certificates as required by the Regulations, a certificate from the Principal of his college at which he last studied or from a Member of the Senate testifying to his good character during the intervening period.

If such a student does not register himself as a candidate for or appear at any of the two examinations immediately succeeding the examination following the completion of his regular course of study or fails to pass these examinations he may appear at the subsequent examinations of the same standard on payment of the prescribed fee provided that he produces a certificate testifying to his good character during the intervening period as above, and provided further that he prosecutes a fresh course of study for six months and undergoes necessary practical training as indicated in Section 10 below, immediately preceding the examination at which he presents himself, such a student will be deemed as a non-collegiate student.

Provided further, that if a candidate appearing at the examination as a teacher under Section 3, does not appear at the examination after registering himself for the same or fails to pass the examination he may appear at the subsequent examination within a period of three years from the date of his examination on payment of the prescribed fee, provided he produces in addition to the ordinary certificate or certificates as required by the Regulations, a certificate from the Head of the Institution under which he has been serving testifying that he has been continuing as a teacher since he registered for or appeared at the last examination."

S. DUTTA,
Registrar,

Calcutta University.

Notification No. Misc. R. 4.

Senate House, Calcutta the 27th July, 1951.

It is hereby notified for general information that the Government of West Bengal have been pleased to sanction the following changes in Chapter XXXVII of the Regulations relating to the syllabus of studies for the M.A. and M.Sc. Examinations in Physiology. These changes will be given effect to from the examinations of 1953.

The following syllabus replaces the existing syllabus :—

"In Physiology there shall be five Theoretical Papers of four hours each, each carrying 80 marks and the Practical Examination shall consist of four papers extending over at least four days and shall carry 100 marks each.

Candidates in Physiology will be expected to possess a sound knowledge of the general principles of the subject including the more fundamental advances in Physiology made in recent years and a detailed knowledge of the Special subjects, Theoretical and Practical selected by the candidate for a more searching examination as indicated below :—

Five theoretical papers shall be set as follows :—

Paper I—Blood and Cardio-Vascular system. Respiration.

Paper II—Bio-Chemistry-including Interfacial forces and phenomena; permeability of membranes, Osmotic pressure, Electrolytes and their action. H-ion concentration; Donnan equilibrium; Oxidation and reduction; Alimentation and Metabolism of Carbohydrates, Lipides, Sterols, Proteins, minerals, trace elements Nutrition and Dietic.

Paper III—Nervous System; Nerve Muscle Physiology and Sense Organs.

Paper IV—Endocrine Organs, Excretory Organs, Reproduction.

Paper V—(Special Paper)—The Fifth Paper will be set on a special topic of which the candidate is expected to possess a detailed knowledge.

A list of such topics, which may be added to or modified from time to time will be prescribed by the Syndicate on the recommendation of the Board of Higher Studies in Physiology and the Executive Committee of the Post-Graduate Teaching in Science.

Practical Examination in Physiology shall be on—

Paper I—Bio-Chemistry.

Paper II—Histology.

Paper III—Experimental Physiology or Bio-Physics.

Paper IV—(Special Paper)—Histology, Bio-Chemistry or Experimental Physiology, in accordance with the subject chosen for the candidates' 5th (Special) Paper.

Candidates must produce Note Books embodying their Laboratory work. Histological slides and myographic records prepared by them. These shall be inspected and signed at frequent intervals and marked periodically by the teachers under whom the candidates work. These marks may be considered by Examiners at the time of marking.

The Practical Test shall also include *viva voce* Examination of the candidates.

The above syllabus may be added to or modified by the Syndicate on the recommendation of the Board of Higher Studies in Physiology and the Executive Committee of the Council of Post-Graduate Teaching in Science.

S. DUTTA,
Registrar.

Notification No. C/122/85/Aff.

Senate House, Calcutta the 6th August, 1951.

It is notified for general information that under Section 22 read with Sub-Section (3) of Section 21 of the Indian Universities Act, (Act VIII of 1904), the Governor is pleased to order that with effect from the commencement of the session 1950-51, the Darjeeling Government College shall be affiliated to the Calcutta University in Hindi (Vernacular), Tibetan (Vernacular), and Alternative English to the I.A. standard and in Botany and Alternative English to the I.Sc. standard and in English, Sanskrit, Bengali (Vernacular), Nepali (Vernacular), Mathematics Philosophy & History to the B.A. (Pass) standard and in Economics to the B.A. (Pass & Hons.) standard and in Mathematics and Physics to the B.Sc. (Pass) standard and in Chemistry and Botany to the B.Sc. (Pass & Hons.) standards, with permission to present candidates for the examinations in the subjects from 1952 and not earlier.

S. DUTTA,
Registrar.

CALCUTTA UNIVERSITY

Notification No. C/8/Aff.

It is notified for general information that under Section 22, read with sub-section (4) of Section 21 of the Indian Universities Act, (Act VII of 1904), the Governor is pleased to order that, with effect from the commencement of the session 1950-51, the Rampurhat College, Birbhum, shall be affiliated to the Calcutta University in Alternative Bengali to the I.A. standard with permission to present candidates from 1952 and not earlier.

S. DUTTA,
Registrar.

NOTIFICATION

Memo. No. C/3510/Aff, dated.....

It is notified for general information that under Section 21 of the Indian Universities Act (Act VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the session 1950-51, the Kanagbat College, Nadia, shall be affiliated to the Calcutta University in English, Bengali (Vernacular), Sanskrit, History, Logic, Civics and Mathematics to the I.A. standard and in English, Bengali (Vernacular), Mathematics, Physics, and Chemistry to the I.Sc. standard with permission to present candidates for the examination in the subjects from 1952 and not earlier.

S. DUTTA,
Registrar.

Notification No. C/3526 Aff., dated 2nd July, 1951.

It is notified for general information that under Section 21 of the Indian Universities Act, (Act VIII of 1904), the Governor is pleased to order that with effect from the commencement of the session 1950-51, the Barisha College, 24 Parganas, shall be affiliated to the Calcutta University in English, Bengali (Vernacular), Mathematics, Sanskrit, Logic, History and Civics to the I.A. standard and in English, Bengali (Vernacular), Mathematics, Physics and Chemistry to the I.Sc. standard with permission to present candidates for the examination in the subjects from 1952 and not earlier.

S. DUTTA,
Registrar.

Notification No. C/3513/Aff.

It is notified for general information that under Section 21 of the Indian Universities Act (Act VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the session 1950-51 the Bijaynarayan Mahavidyalaya, Itachuna, Hooghly, shall be affiliated to the Calcutta University in English, Bengali (Vernacular), Alternative Bengali, History, Mathematics, Sanskrit, Logic and Civics to the I.A. standard and in English, Bengali (Vernacular), Physics, Chemistry and Mathematics to the I.Sc. standard with permission to present candidates for the examinations in the subjects from 1952 and not earlier.

S. DUTTA,
Registrar.

Notification No. C/3529/Aff.

It is notified for general information that under Section 22, read with Sub-Section (3), Section 21 of the Indian Universities Act (VIII of 1904) the Governor is pleased to order that with effect from the commencement of the session 1949-50, the Ramananda College, Vishnupur, shall be affiliated in Bengali (Second Language) to the B.A. (Pass) standard with permission to present candidates for the examination in the subject from 1951 and not earlier.

S. DUTTA,
Registrar.

Notification No. C/3517/Aff.

It is notified for general information that under Section 21 of the Indian Universities Act (Act VIII of 1904), the Governor is pleased to order that with effect from the commencement of the session 1950-51 the Rampurhat College, Birbhum, shall be affiliated to the Calcutta University in English, Bengali (Vernacular), Sanskrit, History, Civics, Mathematics & Logic to the I.A. standard and in English, Bengali (Vernacular) Mathematics, Physics and Chemistry to the I.Sc. standard with permission to present candidates for the examination in the subjects from 1952 and not earlier.

S. DUTTA,
Registrar.

Notification No. C/3521/Aff.

It is notified for general information that under Section 22 read with Sub-Section (3) Section 21 of the Indian Universities Act (VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the session 1950-51, the Syamsundar College, Abarbelma, Burdwan, shall be affiliated in English, Bengali (Vernacular), Philosophy, Economics, History, Sanskrit and Mathematics to the B.A. (Pass) standard, with permission to present candidates in these subjects from 1952 and not earlier.

S. DUTTA,
Registrar.

Notification No. C/68/Aff., dated the 20th July, 1951.

It is hereby notified for general information that under Section 22 read with sub-section (3) of Section 21 of the Indian Universities Act, the Governor is pleased to order that, with

effect from the commencement of the session 1951-52, the Maharaja Manindra Chandra College, shall be affiliated to the Calcutta University in Pali to the B.A. Pass standard, with permission to present candidates for the examination in the subject from 1953 and not earlier.

S. DUTTA,
Registrar.

Notification No. Misc. R. 1.

Senate House, Calcutta the 5th July, 1951.

It is hereby notified for general information that the Govt. of West Bengal are pleased to sanction the following changes in Chapter XI of this University Regulations relating to Anthropology :—

"The words.....(XVI) Anthropology' in Section 7 be deleted and the remaining subjects be renumbered and the words '(xiv) Anthropology' be added to the list of subjects in section 16." This is to take effect from the session 1951-52.

S. DUTTA,
Registrar.

DATES OF EXAMINATIONS.

Examination	Commencing date	Last date for receiving fees and forms
1. LL. M. (Old M.L.)	10th December, 1951	7th September, 1951
2. Dip. Spoken English	Do	Do.
3. Certificate in Language	27th August, 1951	1st August, 1951

D. P. DUTT.
Addl. Controller (Offg.).

ANDHRA UNIVERSITY

No. 82 4654-51. Waltair, 18th June, 1951.

Order

The result of candidate with Register No. 3928 who was found guilty of attempting to use unfair means at the Intermediate Examination held in March, 1951, is cancelled and he is debarred from appearing for any of the University Examinations for a period of one year, i.e., he will not be permitted to sit for any examination before March—April, 1952.

Illegible,
In-charge Registrar.

PANJAB UNIVERSITY (SOLAN)

Notification

It is hereby notified that—

(1) "Vidya Rattan Diploma" awarded by the Mahavidyalaya, Jawalapur (Haridwar), is recognised as equivalent to the Visharada Examination for purposes of admission to the Shastri Examination of this University.

(2) The Central Food Technological Research Institute, Mysore, is recognised for the purposes of research work for the M.Sc. Agriculture Examination of this University.

(3) With effect from 1952, the annual Oriental Titles and Modern Indian Languages Examinations will be held in the month of August, and the Supplementary Examinations in the month of January. The following dates for receipt of admission forms and fees have been fixed :—

*Examination**Last date for receipt of admission forms and fees**Without late fee.**With late fee*

April 2.

May 2.

December 1.

December 10,

(4) The following are disqualified as being not fit and proper persons to be admitted to any future examination :—

*Particulars of Candidates**Reasons*

- | | |
|--|--|
| (2) Yoginder Sain Verma, Son of L. Behari Lal Verma, House No. 2877/2, Qaziwara, Ambala City. | For trying to obtain duplicate copy of Matriculation Certificate on making false statement that he passed the Examination in 1947 under Roll No. 25184. |
| (ii) Balchandani Gobindram, Son of Shri Kewal Ram (Present address 663, Kabari Mohalla, Madar Gate, Ajmer.) | For trying to obtain a duplicate copy of Intermediate Certificate on making a false statement that he passed the examination from the Panjab University, Lahore in 1934, as a private student of Lahore District. |
| (iii) Gurucharan Dass Sarin, Son of Lala Tejram, Room No. 4, Corner Chambers, Lady Jamshedji Road, Shivaji Park, Bombay. | For trying to obtain a duplicate copy of Intermediate (Commerce) Certificate on making false statement that he passed the examination from the Panjab University, Lahore, in 1930, under Roll No. 149, from S. D. College, Lahore. |
| (iv) Banwari Lal, Son of Pt. Faqir Chand, C.O.D., Delhi Cantt. | For producing forged certificate of having passed the Matriculation Examination of the Panjab University, Lahore, in 1939, under Roll No. 1210, to secure employment in C.O.D., Delhi Cantt. |

(5) Admissions to the fifth year class this year will take place from September 24 to September 30, 1951 (both days inclusive).

(6) Candidates for the M.A. Examination will submit their theses by February 28 of the year of examination in the case of Annual Examination and July 31 in the case of Supplementary Examination.

Solan : (Simla Hills).

Dated : June 23, 1951.

BHUPAL SINGH,

Registrar.

Notification

It is hereby notified that the following candidates are disqualified as being not fit and proper persons to be admitted to any future examination of this University :—

Particulars of candidate

- (1) Manohar Lal, Son of Pt. Krishan Lal, Roll. No. 54265 Matriculation Examination, 1947.
- (2) Des Raj, Son of Ch. Manza Ram, Roll No 3345, Matriculation Examination, 1944.
- (3) Partap Singh Yadava, son of Rao Dhan Singh Yadava, Roll. No. 14283, and Mahendra Singh Yadava, son of Rao Lal Singh Yadava, Roll No. 14336, Matriculation Examination 1948 (August), students of B. S. Ahir High School, Rewari.

Reasons for Disqualification

Attempted to secure duplicate copy of the Matriculation certificate on making false statement of having passed the Matriculation Examination.

Produced bogus certificate of having passed the Matriculation Examination held in 1944 to secure appointment in the Railway Clearing Accounts Office.

Attempted to secure success in the Matriculation Examination held in August, 1948, through bogus result notification.

Solan : (Simla Hills).

Dated March 28, 1951.

BHUPAL SINGH,

Registrar.

UNIVERSITY OF SAUGAR

Notification

Saugar, the 15th June, 1951.

1. It is notified that the following candidates who appeared at the various examinations of the University of Saugar in March-April, 1951, have been found guilty of using unfair means at these examinations and have, therefore, been debarred from appearing at any University Examination during the period mentioned against their names :—

Roll No.	Enrol. No.	Names of Candidates	Exam.	Institution	Year for which debarred
146	B/189	Shyam Behari Shrivastava	I.Sc.	Univ. Teach. Dept.	1951 (Supp.) and 1952
149	B/201	Sudhir Kumar Bose	I.Sc.	Do.	1951 (Supp.) and 1952
418	B/324	Jawahar Lal Deshmukh	I.Sc.	Sc. College, Raipur	1951 (Supp.) and 1952
491	B/388	Vijay Singh Thakur	I.Sc.	Do.	1951 (Supp.) and 1952
497	B/398	Wasudeo Narayan Rao Bhagdikar	I.Sc.	Do.	1951 (Supp.) and 1952
7	B/1622	Bijoyananda Kanungao	B.V.Sc. (Preliminary)	Vet. Col. Jabalpur	1951 (Supp.) and 1952

Note :—Main Examinations, 1951, have been cancelled in all these cases.

2. The following candidates who appeared at the Intermediate Science Examination of the University of Saugar in March-April, 1951, have been debarred from appearing at any University Examination during the period mentioned against their names, for using vulgar and filthy language in their answer-books :—

9	A/3870	Lalit Kishore Dube	I.Sc.	Ex-Student	1951 (Supp.) and 1952
49	B/210	Chandra Shekhar Bisen	I.Sc.	Univ. Teaching Dept.	1951 (Supp.) and 1952

Note :—Main Examination, 1951, have been cancelled in all these cases.

3. The following candidate who appeared at the Intermediate Science Examination of the University of Saugar in March-April, 1951, has been debarred from appearing at any University Examination during the period mentioned against his name for (i) leaving the examination hall on 30-3-51 without submitting the examination answer-books and (ii) attempting to put his Roll No. on the copy of another candidate :—

105	B/149	Bal Ram Sharma	I.Sc.	Univ. Teaching Dept.	1951 (Supp.)
-----	-------	----------------	-------	----------------------	--------------

Note :—Main Examination, 1951, has been cancelled in this case.

4. Roll No. 110—Enrol. No. B/155—Chhatar Singh Thakur who appeared at the Intermediate Science Examination of the University of Saugar in March-April, 1951, has been fined Rs. 2/- for leaving the examination hall without submitting the examination answer-book on 30-3-51. Main examination, 1951, cancelled.

5. In partial supersession of this office No. Ex/C/41-B/50, dated 24-7-50 it is notified that Roll No. 366—Enrol. No. A/4106—Krishna Kant Dubey, who was debarred from appearing at any University Examination (Intermediate Science) up to 1952 has been allowed to appear at the Intermediate Science Examination of 1952.

By Order of the Executive Council,

ISHWAR CHANDRA,

Registrar.

University of Saugar.

Notification

No. Ex/44/51

It is notified for information that Govind Singh S/o Bhagwan Singh, General Merchant, Chakraghat, Saugar, born on 25th September, 1931 Enrolment No. B/292, who appeared and

passed at the Intermediate Examination of the University of Saugar as a regular candidate with Roll No. 538 is hereby debarred for reasons of gross misconduct from joining this University.

ISHWAR CHANDRA,

Registrar.

University of Saugar,

Dated, Cuttack, the 5th July, 1951.

UTKAL UNIVERSITY

No. E. C/256

In accordance with the Standing Order No. 28 of the Syndicate the following candidate who took recourse to unfair means at the Law Part II Examination, held in May, 1951, is penalised as noted against his name.

Law Part II Examination of May, 1951.

Roll No.	Name	Institution	Penalties imposed
73	Sri Krishnadas Mukherjee, S/o Late P. Mukherjee, Biswanath Lane, Cuttack-2.	M. S. Law College, Cuttack-3.	Result for May, 1951 Exam. is cancelled and he is debarred from appearing at any of the examinations prior to the Law Part II (first) examination of 1952.

D. P. BARAI,

Ag. Registrar

UNIVERSITY OF MYSORE

No. E. 4-140/51-52.

Dated, 26th June, 1951.

Mysore,

Notification

Sub : Malpractice at the Engineering Examination of March-April, 1951.

Pursuant to the Resolution of the University Council at the meeting held on 25.5.51. the candidate bearing the following Register No. has been rusticated from the First Examination in Engineering for the period noted below :—

- | | |
|--|--|
| (1) Centre :— | B. M. Srinivasiah College of Engineering, Bangalore. |
| (2) Examination and Reg. No. | First Examination in Engineering. Reg. No. 343 |
| (3) Name and Address : | S. N. Krishnaswamy, S/o Sri S. S. Narayana Rao, 15 Police Station Road, Bangalore. |
| (4) Period of Rustication : | One year. |
| (5) Examination in which he can appear : | March 1952. |

By order,

Illegible,

Registrar.

BANARAS HINDU UNIVERSITY

Office of the Registrar, Banaras, June 6, 1951.

Supplementary list of students of the Banaras Hindu University who have been rusticated for the period shown against their names for using unfair means at their University Examinations of 1951 :—

Roll No.	Name & Address	Examination	Period of rustication	Reason
19	Jagdish Prasad Dikshit, S/o. Pt. Sheo Shanker Ji Dikshit, C/o. Messrs. Ganesh Prasad—Burga Shanker, Sakkar Patti, Kanpur.	First Professional. (III yr, Ayurveda)	Two years	Unfair means at the exam. and not allowed to appear before the examination of 1953.
19	Jiwanlal Krishnaji Ghatode, S/o. Mr. K. G. Ghatode, Pandhurna (G.I.P., Dist. Chindwara, M.P.	Third Professional Pt. B. (Final Ayurveda)	One year	Unfair means at the exam. and not allowed to appear before the examination of 1952.

Illegible,

Offg. Registrar,

Banaras Hindu University, Banaras.

UNIVERSITY OF DELHI

Narsing Das Bengali Prize, 1950

The University of Delhi has instituted a Prize called 'Narsing Das Prize for Bengali' from out of the funds donated by S. Narsing Das Agarwalla of Calcutta, Director of National Iron and Steel Works, through the Prabasi Banga Sahitya Sammelan, Calcutta, in order to reward and encourage the writing of Bengali books and theses in Arts and Science. The Prize of the value of Rs 1,000 will be awarded alternately to Arts and Science subjects. The Prize for 1950 will go to Arts. In the absence of a suitable candidate in any year the award may be changed from Arts to Science and *vice-versa*.

The award will be made to the writer whose published production is considered the best during the year of award by the Selection Committee. Authors, Publishers and admirers of authors of books in Bengali in Arts subjects, published within two years immediately preceding the 30th June, 1950, are invited to send eight copies of the publication for the consideration of the Committee before the 31st July, 1951. The publications should be sent to the Registrar, University of Delhi, Delhi.

Delhi,

The 5th June, 1951.

T. P. S. IYER,

Registrar.

UNIVERSITY OF RAJPUTANA

Notification

The following candidates, having resorted to unfair means at the University examination of 1951, are hereby debarred from appearing at any examination of the University as noted against each :—

1	2	3	4	5
Roll No.	Enrolment No.	Names of Candidates	Institution (Place of residence in the case of non-collegiate candidates)	Year for which debarred

B.A. EXAMINATION

263	2319	Kripa Behari Lal Srivastava	Jaswant College, Jodhpur	Present examination cancelled and further debarred from appearing at any exam. of 1952.
730	2980	Kr. Brijendra Singh	M. S. J. College, Bharatpur	Do.

B. Sc. EXAMINATION

41	4659	Rabindar Nath	Maharaja's College, Jaipur	Present examination cancelled and further debarred from appearing at any exam. of 1952.
----	------	---------------	----------------------------	---

B.Com. EXAMINATION

255	2918	Deen Dayal Gupta	Raj Rishi College, Alwar	Present examination cancelled and further debarred from appearing at any exam. of 1952
266	2931	Moti Lal Sharma	Do.	Do.
284	2952	Badi Lal Jain	M. S. J. College, Bharatpur	Do.

S. E. EXAMINATION

33	49/153	Indra Deo Dube	Birla Engg. College, Pilani	Present examination cancelled and further debarred from appearing at any exam. of 1952.
----	--------	----------------	-----------------------------	---

INTERMEDIATE IN ARTS EXAMINATION

20	49/740	Deep Chand	Maharaja's College, Jaipur	Present examination cancelled and further debarred from appearing at any exam. of 1952.
38	49/762	Jageshwar Tiwari	Do.	Do.
372	49/977	Hari Singh Rajawat	S. M. K. Inter. College, Jodhpur	Do.
879	49/1080	Syed Liyaqat Husain Tiyala	Herbert College, Kotah	Do.

INTERMEDIATE IN SCIENCE EXAMINATION

598	49/744	Sureshchandra Sukla	Jaswant College, Jodhpur	Present examination cancelled and further debarred from appearing at any exam. of 1952 and 1953.
800	49/1871	Abdul Haleem Siddique	Herbert College, Kotah	Do

INTERMEDIATE IN COMMERCE

6	49/2191	Bhagwan Sahai Sharma	Maharaja's College, Jaipur	Present examination cancelled and further debarred from appearing at any exam. of 1952
76	48/508	Ra'endra Prakash Sharma	Do	Debarred from appearing at any examination of 1952 and 1953. (He was detained from appearing at the exam. of 1951 on account of shortage in attendance, but managed to appear at the same by giving false statement to the Superintendent of the exam. centre).

INTER. SCIENCE (IN AGRICULTURE)

4	49/187	Bhavdeo Arha	S. K. N. Agriculture College, Jobner	Present examination cancelled and further debarred from appear- ing at any exam. of 1952.
5	49/188	Deen Deyal Agarwal	Do.	Present examination cancelled.

Jaipur,
July 2, 1951.

M. M. VARMA,
Registrar.
University of Rajputana.
June, 21, 1961

MUSLIM UNIVERSITY ALIGARH

Notification No. 28

The following candidates have been debarred from appearing at any examination of this University for using unfair means at the examinations :—

Roll No.	Enrol-ment No.	Name of candidate	Father's name and address	Examination	Period for which debarred
277	C1168	Md. Jamil Ahmed Osmani	Prof. Naseer Ahmad Osmani, Osmania University, Hyderabad (Dn.)	M.Sc. Prev. Chemistry	Two years (1951 & 1952)
5	C2004	Mrs Syeda Habiba Sultan	W/o. Mr. Shamim Ahmad, Lecturer in Chemistry, Muslim Univ.	M.A. (Prev.) Urdu.	Do.
327	C1263	Mirza Yusuf Beg	Mirza Hafiz Beg, Vill, Garri, P. O. Gogian (Darbhanga)	Intermediate	Do.
350	C6677	S. Iqbal Haider	Dr. Aboul Hasan Zaidi Bhowa i, Nainital	Do.	Do.
441	B9275	Zillur Rahman Khan Sherwani	Mr. Imran Khan (Bhalkimpur, Aligarh.)	Do.	Do.
483	C5081	Sarwar Husain	Nazipur Rahman, Aziz Manzil.	Do.	Do.
41	C983	Eabsh Ahmad Khap Musufzal	Mashuq Ali Khan Osmanpara, Aligarh.	Do.	Do.
359	C7712	Bhagwan Das	Narayan Das, C/o. Paradise Inst. near Rajnabhal Hotel, Troop Bazar, Hyderabad (Dn.)	High School	Do.
115	B829	Hajra Begum	C/o. Dr H. Z. Khan, Kath Darwaza, Moradabad	LiL.B. (Prev.)	Do.

(Sd) Illegible,
Registrar,
Muslim University, Aligarh.



THE CALCUTTA REVIEW

SEPTEMBER, 1951

JAYARĀSĪ'S REFUTATIONS OF SOME INDIRECT PROOFS OF THE SOUL AS OFFERED BY THE DIFFERENT SYS- TEMS OF INDIAN PHILOSOPHY

J. V. BHATTACHARYYA, M.A., Ph.D.

The Naiyāyikas, in order to convince others, prove the existence of the soul by means of several syllogistic arguments. They hold that pleasure, pain, consciousness etc. are qualities. No qualities float in the air. They belong to a substance. They require a locus to stand upon. The Naiyāyikas hold that they inhere in a substance. Pleasure, pain, consciousness etc. are qualities and as such must inhere in a substance. There are eight familiar substances, viz., the earth, water, light, the air, the sky, time, space and manas. Pleasure, pain etc. do not inhere in the first five of the above substances since all perceptible the qualities of them are grasped by the external sense-organs whereas pleasure, pain etc. are not grasped in such a manner. No qualities of time and space are perceptible. But we are directly aware of our pleasure, pain etc. The qualities of Manas are also supersensuous since it has an atomic size. Pleasure, pain etc. which are objects of our inner perception require a ninth substance to stand upon. The ninth substance in which pleasure, pain etc. inhere is called the soul. The Naiyāyikas also demonstrate the other properties of the soul. They hold that the soul, being a simple substance, is immortal. This is in a nut-shell the sum and substance of the Nyāya theory of soul. We shall now try to follow the trend of polemic of Jayarāsi Bhatta, a famous

dialectician of the Materialist School, as directed against the Nyāya hypothesis of soul.

Jayarāśi puts a number of questions to the Naiyāyikas in order to have a clear understanding of their contention. He asks what the Naiyāyikas purport to establish. Do they try to prove that consciousness, pain etc. have merely a dependent nature? Or, do they try to prove that these qualities belong to a substance for their very existence? Now, if they subscribe to the former view and if the aim of their syllogism is merely to establish the dependent character of pleasure, pain etc. then they fail to establish the existence of the soul by means of this syllogistic argument. What is the exact syllogism that the Naiyāyikas put forward? Is it like this—

All qualities are dependent

Pleasure, pain etc. are qualities.

Therefore, pleasure, pain etc. are dependent. If it be so then the soul being not a constituent term of this syllogism, cannot follow from it. This criticism is really paving the way for negating the attempts made by the Naiyāyikas at proving the existence of the soul by means of the method of residues. Jayarāśi intends that the the Naiyāyikas should directly prove by means of a syllogism the existence of the soul. The method of residues cannot guarantee the postulation of an unknown substance. But it simply helps us to establish the connection between the two known objects.

The Naiyāyikas put forward another syllogism to establish the existence of the soul. They hold that the soul exists because consciousness exists. The implication of this argument is that all qualities inhere in substances, consciousness is a quality and as such it inheres in a substance and that this substance which can be identified with no known substances is called the soul (an unknown substance). Jayarāśi subjects this argument to a severe criticism. He points out that the Naiyāyikas argue under the cover of an assumption that consciousness inheres in the soul. If the soul be the subject of an inference then one has every right to entertain a doubt as to the presence of consciousness in the soul. The Naiyāyikas do not pay their attention to the relevant point but they beat about the bush. They are anxious to prove that consciousness has a dependent character. The dependent character of consciousness is a direct object of our inner perception. What is the need of making a fuss of reasoning about an easy point which requires no

logical demonstration? But the Naiyāyikas evade the real issue, *viz.*, they do not prove that consciousness, pleasure, pain etc. inhere in the soul.

Jayarāśi, now, reveals the nature of the real problem that besets the assumption that consciousness, pleasure, pain etc. inhere in the soul since they are the qualities of the soul. He points out that this hypothesis of the Naiyāyikas is merely an article of faith. He puts a few questions to the Naiyāyikas and asks them to solve them (these questions). The Naiyāyikas believe that consciousness, pleasure, pain etc. are the qualities of the soul. As such they should be united with the soul. Why do they unite themselves with the soul? Do they do it by their very existence? Or, do they do it because they owe their origin to the soul? Or, do they do it since the soul is produced by them? Or, do they do it since they inhere in the soul? Or, do they do it because they are identical with the soul? These are the possible alternatives which a Naiyāyika may suggest for the connection of consciousness etc. with the soul.

Now, Jayarāśi examines them one after another. The first alternative is untenable, since, if consciousness etc. could unite themselves with the soul only by virtue of their mere existence then why should they not relate themselves with the other substances because of the same ground? Jayarāśi intends to point out that the reason is not sufficient for the exclusive union of consciousness etc. with the soul. If the mere existence of consciousness etc. allows them to be attached to the soul as its attributes then there is no bar to their union with the other substances as well. Now, if the Naiyāyikas insist upon this point then all the substances of the universe should be acknowledged as conscious, happy etc. There is no palpable reason on the part of the Naiyāyikas to hold that consciousness etc. exclusively belong to the soul. Moreover, if we even admit for the sake of argument that they only belong to the soul then the Naiyāyikas will be compelled to admit that whenever an event of happiness comes into being all the souls without an exception are happy. This is an absurd conclusion which the Naiyāyikas cannot evade. The mere existence of a phenomenon of happiness, being the bond of connection, fails to fix up its connection with an individual soul to the exclusion of the other souls. Therefore the Naiyāyikas must even unwillingly abandon the first alternative.

If the Naiyāyikas have recourse to the second alternative they do not improve their position. The Naiyāyikas hold that the soul in co-operation with some other unconscious objects such as the sense-

organs, the internal organ (manas), the object, light, etc. produces consciousness, etc. But no Naiyāyika will hold that the perception of a chair belongs to the visual sense-organ, or to light, or to the chair, the object as its attribute. Similarly, no Naiyāyika will hold that the pleasure which arises from the drinking of a glass of iced water belongs to the soul of the drinker as well as to the glass of iced-water itself. If there are several factors of consciousness, etc. as the Naiyāyikas suppose then there is no justification on the part of the Naiyāyikas for restricting the connection of consciousness, etc. with the soul alone on the basis of causal relation.

The Naiyāyikas may look at the causal relation holding between the soul and consciousness from the other end and hold that the soul is an effect of consciousness. The Naiyāyikas should not entertain such an alternative since they assure that the soul is immortal. Even, if they are prepared to admit such an alternative then they will fail to explain the fact of memory since an individual can only remember what he has experienced. The implication of such recollection is that the soul is immortal. The explanation of the fact of memory demands the immortality of the soul. The tentative alternative points the mortality of the soul. The Naiyāyikas, in order to be fair to their accepted hypothesis, should give up this alternative.

The Naiyāyikas may now stick to the fourth alternative in order to explain the exclusive connection of consciousness etc. with the soul. They suggest that the relation of inherence constitutes the bond which can unite consciousness, etc. with the soul. Jayarāśi subjects this hypothesis to a thorough scrutiny. He points out at the outset that the hypothesis of inherence itself is a lost one since it has been proved in the previous sections that it does not stand the test of reason. Now, he starts afresh with the thorough examination of their alternative. The pivot of this alternative answer is the assumption of the relation of inherence. Now, the Naiyāyikas should be attentive to all the problems that may crop up in connection with the postulation of the hypothesis of inherence. They hold that the relation of inherence is simply one. Many attributes, etc. may belong to the different substances but their connecting link, viz., the relation of inherence, is merely one. The Naiyāyikas hold that an event of consciousness is united only with an individual soul by means of the relation of inherence. The bond of connection in question is not a private property belonging to an individual soul. But it is a public property since every substance in the universe, having one

or more qualities, etc. is possessed of the relation of inherence. There is no such substance in the universe as lacks the relation of inherence.

Now, the Naiyāyikas fail to explain why an event of consciousness is only connected with an individual soul since the bond in question is a common tie. In order to solve this difficulty they should have revised their hypothesis of the relation of inherence and hold that the relation of inherence is not one but many. They, however, do not discard their old hypothesis. Thus an event of consciousness should inhere in all the souls but not in one soul only.

Now, if the Naiyāyikas stick to the hypothesis of the relation of inherence then other complications arise. They hold that consciousness inheres in the soul. Now, the fresh problem arises, "How does the relation of inherence itself relate itself with the soul?" If it remains unrelated to the soul then it fails to unite consciousness with the soul since it should have connected consciousness with all other objects with which it has no connection. In order to escape such an absurd position the Naiyāyikas should hold that the relation of inherence relates itself with the soul. Now, let us see how does it relate itself with the soul. Does it relate itself with the soul by its very nature? Or, does it do so because it is an effect of the soul? Or, does it do so since it is a cause of the soul? Or, does it relate itself with the soul by means of another relation of inherence? Or, does it do so because it is identical with the soul itself?

Now if the Naiyāyikas subscribe to the first alternative then the relation of inherence should not only connect itself with a particular soul but also connect itself with all the substances in the universe since the mere presence of the relation of inherence tends to relate itself with its relata. The net result of this admission is that an event of consciousness should inhere in all substances. All the so-called unconscious substances should turn out to be conscious.

If the Naiyāyikas hold that the relation of inherence relates itself with the soul by means of its very nature then they will simply invite such absurd conclusions as stand in the way of its acceptance.

The second alternative does not agree with the accepted theory of the Naiyāyikas. They hold that the relation of inherence is eternal. Hence, it cannot be produced by the soul.

The third alternative shares the same fate. The Naiyāyikas firmly assert that the soul is immortal. Therefore, the soul cannot be effectuated by the relation of inherence.

The Naiyāyikas cannot accept the fourth alternative since it comes into conflict with their well-accepted hypothesis. They hold that the relation of inherence does not inhere in its relata.

Now, the circle of alternatives, being closed upon the Naiyāyikas they will be compelled to accept the fifth alternative in order to get rid of the puzzling question of relation. It suggests that the relation of inherence does not relate itself with the soul by means of a relation *abextra* but the soul itself constitutes the connecting link. In other words, the relation of inherence is related to the soul because the latter directly connects itself with the former. Thus, there is no *tertium quid* to relate the soul with the relation of inherence. If this be the case then the Naiyāyikas fail to show why an event of consciousness or a feeling of pleasure or pain belongs only to an individual soul. A phenomenon of consciousness etc. may be related to the relation of inherence but the relation of inherence itself finds no ways and means of connecting itself with a particular soul. Thus all inner phenomena will cease to be private properties. They should be simultaneously shared by all. Thus, the hypothesis of the relation of inherence does not place the Naiyāyikas in a better position.

Now, the Naiyāyikas may revise their hypothesis and discard the hypothesis of relation holding between the soul and inner phenomena. They may hold that the inner phenomena constitute the so-called soul. They mean to say that the soul is no better than these mental phenomena. Thus, the problem of relation is avoided. They fall out of frying-pan into fire. If this be the view every mental phenomenon becomes the soul. Every inner phenomenon comes into being and passes away every now and then. Thus, the soul is born and is dead respectively with the coming into being and the passing away of each mental phenomenon. Thus, the Naiyāyikas should bid farewell to the doctrine of the immortality of the soul. No Naiyāyika will be willing to admit of such a radical change of view.

Jayarāśi, now, refutes the hypothesis that the soul is the locus of consciousness, feelings of pleasure and pain etc. He raises a cloud of questions which envelops the day light of solutions as offered by the Naiyāyikas. Does the soul acquire a new character in order to produce the inner phenomena or not? If it does then is this change extrinsic to the soul or intrinsic in it? Now, if the Naiyāyikas hold that the soul in order to produce the inner phenomena does undergo the least change then they will fail to

explain why an inner phenomenon occurs at a particular point of time since the source of phenomena always remains the same. Moreover why does a particular phenomenon arise in a soul at a time to the exclusion of other phenomena? It is one of the important corollaries of the law of causation that a cause does not irregularly produce its effects but obeys a law. Moreover, the Naiyāyikas fail to explain why a pair of contrary qualities such as pleasure and pain cannot simultaneously arise since the cause of these qualities remains unaffected at the time of the production of its effects.

Now, the Naiyāyikas may change their mind and admit that the soul suffers from the intrinsic change when it produces an effect. The Naiyāyikas should be mindful of the implication of this new admission. An intrinsic change means that the changing substance ceases to be what it is and yields place to a new substance. In other words, such a change makes or unmakes the very soul itself. When an effect of the soul comes into being the soul acquires a new character. Does this acquisition of a new character imply that the old soul is no more and there is the fresh beginning of a new soul. In other words, the soul is born with the appearance of a new intrinsic character and the soul dies with the disappearance of its character. The admission of this new hypothesis amounts to the cancellation of the hypothesis that the soul is immortal. In that case, the Naiyāyikas will surely fail to explain the facts of memory, recognition etc.

Now, the Naiyāyikas may contend that the acquired new character which is essential for the production of an effect externally belongs to the soul and the rise of the inner phenomena from the soul can be satisfactorily explained by means of this new extrinsic character super-added to the soul. Jayarāśi puts a question to the Naiyāyikas whether the extrinsic new character is related to the soul or not. If they answer in the negative then how can this new character offer some assistance to the soul in time of the production of inner phenomena?

The Naiyāyikas may contend that the new extrinsic character is related to the soul. Now, the nature of the relation should be specifically determined. The new character may be either casually or inseparably related to the soul.

Now if the Naiyāyikas admit that the relation of causality obtains between the soul and the new character then either the new character or the soul should be the cause of the other. If the new character

conditions the soul then the soul ceases to be immortal. In that case the old problems will crop up.

Now, the Naiyāyikas may hold that the soul is the cause of the new character. Such a solution invites fresh problems. Does the soul, devoid of some other new character, produce the above character? Or, does it, qualified by some new character, produce it (the new character in question)? The hypothesis that the soul, devoid of some new character, produces some new effect has been proved to be absurd. The Naiyāyikas should presuppose the existence of a new character in order to explain a new effect. But they cannot explain the new character which is one of the conditions of a new effect. Thus, they cannot fairly solve the problem of the genesis of an extrinsic new character but simply go a step further back. The mystification of the problem is no solution.

The Naiyāyikas are thus compelled to admit, that the extrinsic character in question inheres in the soul. Such a solution is not without its defects. The relation of inherence is simply one. And hence all the souls will be simultaneously connected with this extrinsic character. When one soul will feel pleasure all the souls will also feel pleasure since all the souls are equally qualified.

Now, the Naiyāyikas may contend that the so-called new character is not an accomplished object but an intermediate process of the soul. It co-operates with the soul in order to produce the inner phenomena, generally held to be belonging to the soul. Jayarāśi puts a straight question to the Naiyāyikas when the soul undergoes any change when the process in question operates to produce the inner phenomena. If they answer in the negative then the soul cannot produce its effects at a particular point of time. If they answer in the affirmative then the soul must undergo a serious change. In other words, the old form of the soul should yield place to a new one. The hypothesis of the immortality of the soul will be shaken. The change in form signifies the reconstitution of an object. The Naiyāyikas cannot accept this forced conclusion. They are now compelled to fall back upon the old hypothesis that the soul always remains constant in the midst of the production of its effects. With the acceptance of this hypothesis the old problem, *viz.*, how does the soul produce a particular effect at a particular point of time, reappears. Jayarāśi concludes that if the hypothesis of the soul as offered by the Naiyāyikas is accepted then difference in experiences, memory, etc. cannot be explained. In other words, the Nyāya hypothesis of

the soul cannot explain facts for the very solution of which it is postulated. Therefore, it should be discarded.*

THE JAINA THEORY OF ĀTMAN

Jayarāśi puts in a nut-shell the Jaina view that the soul is co-extensive with the body. Such a hypothesis points to the view that the soul expands or shrinks as the body which it assumes is big or small. The implication of this hypothesis is that the soul changes and maintains its identity in the midst of its changes. In spite of all these admissions do the Jainas solve the real problems for the solution of which the hypothesis of the soul has been postulated by the Jainas? Do the Jainas explain the experience of pleasure and pain, immediate experience and memory?

Jayarāśi puts a few questions to the Jainas. They are as follows:—If pleasure, pain, etc. are the effects of the soul then are they different from the soul, or identical with it or identical in the midst of their differences from it? Now, if the Jainas hold that pleasure, pain, etc. are absolutely different from the soul then how are they related to the soul? Are they related to the soul by means of their very existence? Or, are they related to the soul in the same way as an effect is related to its cause? Or, are they related to the soul in the manner in which a cause is related to its effect? Or, do they inhere in the soul? However, if pleasure, pain, etc. are different from the soul then they can connect themselves in no way with the soul. The impossibility of relation in such cases has been shown in the last section.

Now, the Jainas may contend that pleasure, pain, etc. are identical with the soul. Let us, now, see what is the exact meaning of this statement. If the soul is identical with each of the mental phenomena then the soul becomes an effect like them. In that case, it is to be admitted that the soul is produced on each occasion. Now, if the soul becomes an event in time then the mental facts such as recollection, inference, etc. remain unexplained since the Jainas hold that an enduring soul can only remember and infer. Moreover, the unity of the soul will be pulverized since pleasure, pain, etc. are many in number. Now, if the Jainas insist upon the unity of the soul then they will be compelled to admit that these mental phenomena are one and the same thing. Even if they go so far as to maintain

* Tattvopaplava Simha, pp. 74-76. (Baroda Edition.)

such an absurd position they will be compelled to admit that the immediate consciousness is the only form of awareness since there is no possibility of the existence of the other forms of consciousness. Thus memory and inference cannot exist as different kinds of awareness. Hence, the Jainas fail to do justice to the problems of memory and inference. No thinker can consistently maintain the identity of these diverse mental phenomena. If they are really many then the soul, being identical with them, will also be many. Now, if the soul retains its identity in the midst of the diversity of the mental phenomena then the soul cannot be held to be absolutely identical with pleasure, pain, etc. But if the Jainas firmly stick to the hypothesis that pleasure, pain, etc., are identical with the soul then the soul cannot retain its unity and is forced to dissolve itself into many phenomena.

Now, the Jainas come forward and contend that they do not subscribe to the abstract identity obtaining between the soul and the mental phenomena but believe in the existence of the concrete identity holding between the soul and the mental phenomena. The hypothesis of concrete identity also leaves room for difference. In other words, concrete identity is another name for identity-in-difference. The Jainas believe that the new hypothesis of identity-in-difference is a universal key which opens all closed boxes of puzzles. Similarly, the problem of relation holding between the soul and mental phenomena is supposed to be satisfactorily solved. Now, Jayarāsi puts a difficult question to the Jainas that they should explain in which way the soul is also different from pleasure, pain, etc.

Their possible answer is only one of the following three, *viz.*, the form of pleasure, etc., is different from that of the soul, or the effect of pleasure, etc., is different from that of the soul, or the cause of pleasure etc. is different from that of the soul. Now, if the Jainas hold that the form of pleasure, pain, etc., is different from that of the soul then it will be difficult for them to prove the identity of pleasure, pain etc. with the soul. When we say that this is the typical form of a phenomenon we mean thereby that the phenomenon in question tenaciously retains its form and safeguards it against its merging into the other forms belonging to the other types of objects. When an object is recognised as different from another object it is implied that their difference is opposed to their non-difference, *i.e.*, identity. Thus if pleasure, pain, etc., are different from the soul then they cannot be identical with it. The unity of an object is similarly opposed to all sorts of multiplicity. If the soul is one then it cannot be many.

Pleasure, pain, etc., are many and hence they cannot be identical with the soul. The opposition obtaining between the pair of contrary terms is never overcome. If each of this pair of contrary terms is identical with the soul then the two contrary terms will also be identical with each other. Thus the bullwork of opposition will break down and the contrary terms will cease to be so. Now, the Jainas may contend that pleasure, pain, etc., are different from the soul since the former phenomena owe their origin to a different set of conditions or to a different cause. They cannot explain difference on the basis of such a hypothesis since similar effects are produced by the different sets of conditions. Fire, for example, may be produced by the different sets of conditions. Moreover, the same cause may produce a number of different objects. A lump earth is transformed into a jar, a glass, a pot, a jug, etc. One should remember that it has not been proved that the two objects are different because they owe their origin to the two different causes, or because they give birth two different effects. Now, the whole discussion boils down to the point that the difference in form of the two objects stands in the way of their identity. There is a standing difference in form between pleasure and the soul. Hence, how can they be identical? Pleasure has some exclusive distinctive feature by means of which it distinguishes itself from the soul. Can it be identical with the self inspite of that feature? Or, is it identical with the soul because of some other common feature? If it is held that pleasure is identical with the soul inspite of its distinctive feature then pleasure becomes merged in the soul with its boundary line absolutely ignored. Such an absorption signifies abstract identity but not concrete identity. Now, the Jainas may contend that though pleasure maintains its distinction from the soul yet it becomes identical with the soul in some other respects. If we neglect to notice the distinctive feature of the soul and that of pleasure then the soul becomes identical with pleasure. The Jainas mean to say that pleasure, looked at from one point of view, is marked by its sharp boundary line but when it is looked at from another point of view it becomes so elastic that it allows itself to be subsumed under other forms. Pleasure assumes a negative form that it is not non-pleasure. The Jainas hint at the suggestion that the soul is identical with the negation of non-pleasure. Even if we accept the assumption of the Jainas for argument's sake then pleasure remains still different from the soul since a positive object cannot be identical with a negative aspect. Thus the negation of non-pleasure cannot be identical with the soul, a positive object.

The Jainas argue to prove their thesis in this manner. They hold that an object which is eternal from one point of view is also non-eternal from another point of view. Such a statement presupposes the basic assumption of identity-in-difference. The truth of the basic assumption has not yet been established. On the contrary, it has been proved that pleasure is different from the soul. Let us now examine the truth of the hypothesis that an object may be looked at from the two opposite points of view. Such existence as has neither beginning nor end is eternal whereas what has both beginning and end is called non-eternal. Thus a wide gulf is fixed between eternality and non-eternality. Thus an object cannot be both eternal and non-eternal.

The Jainas try to vindicate the truth of their assumption of identity-in-difference in a different manner. They hold that an object is both negative and positive. An object so far as its own self is concerned is positive. But when it is looked at as its other it is negative. Jayarāsi joins issue with the Jainas. He holds that an object which remains always identical with its own self cannot but be a positive object. He also points out that a positive object cannot be a negative one when it is looked at from the stand-point of its other. He purports to convey that an object does never liquidate its own self-identity but makes itself appear as the negation when it is looked at from the stand-point of its other. When a positive object is converted into a negative one, let us see what becomes of it. Suppose, a jar is looked at from the stand-point of a piece of cloth *i.e.* its other. From this point of view a jar is the non-cloth *i.e.* the negation of a cloth. Now, a jar has become a non-cloth. It gives up its own positivity since it is now a negative object. As a negative object the jar in question cannot be identical with the jar—a positive object since positivity and negativity are two distinct terms. A positive object cannot be another when it retains its self-identity. How can a positive object be transformed into a negative one under the same circumstances? Even if we admit for the sake of argument that a positive object sometimes becomes a negative one then we should also admit that the boundary line of objects is not rigid but very elastic. If the boundary lines remain in the state of fluidity then all the lines of distinction will ultimately die out.

Now, the Jainas may contend that a positive object is not the negation as its other but is the negation of its other. In that case, an object may assume a negative form without disturbing its initial

positive character and self-identity. An object thus becomes a unity of positivity and negativity.

Jayarāśi points out that when an object is presented to our consciousness do we know it as a negative one? Does any body experience it in its negative character? Is not a negative character an after-thought—a creation of our reflective mind? The soul of a man is a positive object. It is similarly the negation of another soul. Is any body aware of his soul as the negation of another soul? We intuit our soul. But can we intuit the negation of another soul? The negation in question is not the soul. Does the experience of the negation in question comprise within itself the awareness of the soul? The two experiences are not of the same type. The experience of the soul is direct whereas the knowledge of the soul as the negation of some other soul is not immediate. Does anybody experience his soul as the negation of another? Moreover, the identity of a positive object with another is contradicted by our experience. Similarly, a positive object should not be identified with a negative one.

The Jainas may further contend that a positive object is experienced as the negation of another object. This hypothesis presupposes that a positive object is wholly dissolved into a negative one. The negative form swallows up its positive form. The awareness which reveals an object in its positive form fails to do so in its negative form. No experience reveals an object in its both forms (positive and negative). If the Jainas ignore the evidence of universal experience and insist upon the point that experience does so then they strike at the very root of the distinction, established by the uncontradicted experience. In that case, if one is vociferous, he can say anything and everything which he likes in the name of experience.

The Jainas cannot also maintain their position even if they hold that positivity and negativity which belong only to the surface of an object do not constitute its depth. By this assertion they mean to say that the positive aspect of an object is converted into a negative one. If this be their contention then the sharp line of distinction which belongs to the surface will break down and the whole universe rich in multiplicity will sink into the monotony of oneness.

In the Jaina scriptures there is a verse which illustrates unity-in-difference. The verse quotes the mythological illustration of the man-lion. The author of the verse explains it to suit their purpose. An object has two sharp features. It is like a being which is partly

man and partly lion. In spite of its two distinct parts it is a concrete whole. It is one. It maintains its unity. Its unity is not loose. Jayarāśi points out that an analogy is not of much use. It has already been shown that if a positive aspect is converted into a negative one then the line of distinction obtaining between its parts or aspects cannot be maintained. All distinctions are bound to sink into oneness.

Some other Jainas hold that one object may acquire the forms of all other positive objects and *vice versa*. Thus, if one knows the reality of an object then he realises the reality of all the objects of the universe. These Jainas hint at the all embracing unity at the bottom and speak of the reign of differences only on the surface. They hold that *paryāyas* i.e. surfaces are only different from one another. Very well, if this be the position of the Jainas then they should also maintain that the absolute distinction obtaining between positivity and negativity on the surface cannot be set at naught. A positive *paryāya* cannot be a negative one and *vice versa*. Thus, all the attempts at maintaining the validity of the dogma of identity-in-difference become futile. Thus, all the problems for the solution of which the hypothesis of the soul has been suggested by the Jainas remain unsolved. Jayarāśi in the concluding portion of this section rebukes the Jainas for their foolish sufferings in order to realise the soul the existence of which cannot be logically proved.

He heaps contumely on them thus:—

‘Oh naked! Oh mendicant! Oh fool! Oh torturer of flesh! who has initiated you into this despicable means of earning bread?’

The implied meaning of it is that the Jainas speak of the soul and demonstrate their spiritual mission of life but in actual practice they mind their own body.*

*The refutation of the Sāmkhya theory of Puruṣa
which is an inference*

The Sāmkhya theory of Puruṣa is too familiar to be restated in a nut-shell. Jayarāśi commences with the refutation of the Sāmkhya-theory. He holds that the Samkhyists fail to explain enjoyment as pertaining to the soul. The term ‘enjoyment’ admits of the two different meanings viz. (i) pleasure itself and (ii) an experience of it. Enjoyment in these two different senses belongs to the Buddhi but not to the soul.

* Tattvopaplava Simha. pp. 76-79.

Now, the Samkhyists may contend that the enjoyment in question is merely secondary. It really belongs to the Buddhi as its property but is transferred to the soul. Such a contention is not tenable. According to the Samkhyists the Buddhi is, always, the agent of an action but the soul is never so. Now, if some property of the Buddhi is held to be transferred to the soul then why should the agency of an action which is a property of Buddhi be not transferred to the soul? If the Samkhyists urge that the soul is a non-doer then they should also admit that it is a non-enjoyer, too.

Now, the Samkhyists may adopt a different line of defence and hold that the agency of an action belongs to the soul in a secondary sense. They cite a parallel case to illustrate their view. The king never participates in a war but his officers and soldiers actually take part. But their victory or defeat is attributed to their master. Similarly, the enjoyment which belongs to the Buddhi is attributed to the soul.

Such a contention is not tenable. The enjoyment in question cannot be ascribed to the soul since the Samkhyists firmly cling to the view that no enjoyment really belongs to the Buddhi. Therefore, the Samkhyists cannot prove the hypothesis that the soul is an enjoyer. The enjoyment of pleasure etc. constitutes bondage. As no enjoyment belongs to the soul so the soul is never in bondage. A person who is in bondage is set to liberty. The soul is never in bondage since the enjoyment in question constitutes the bondage of the soul, described in the samkhya system. Thus, the supposition of mōksha as a new state of the soul to be acquired by the path of knowledge is pointless since the soul is never fettered by the bondage of enjoyment.

In the Samkhya system the soul is an inference. Every enjoyable object presupposes an enjoyer. Enjoyable objects such as sauce, sweetmeats etc., are inseparably connected with an enjoyer. Primordial Matter and its evolutes are enjoyable objects. They are, therefore, invariably connected with their enjoyer. The enjoyer, suggested by the conclusion, is the soul.

Such an inference does not convince us since it has been already pointed out that the soul cannot be an enjoyer. There are enjoyable objects and they presuppose an enjoyer but it is also a truism that the soul cannot enjoy them.

Jayarāśi puts a few questions to the Samkhyists thus "How do they discover the relation of invariable concomitance holding between the soul and the enjoyable objects? Is the soul an object of inner perception?" The Samkhyists hold that the soul is beyond

the ken of inner perception. In that case, the relation of concomitance in question cannot be discovered. Even if the Samkhyists admit that the soul is intuited then a fresh difficulty arises *viz.*, an object cannot be the common object of the two distinct proofs. Thus, if the soul is an object of inner perception then it can never be inferred since the inference in question does not reveal an unknown object.

Now, Jayarāsi examines the very argument put forward by the Samkhyists. The Samkhyists hold that enjoyable objects such as sauce, sweetmeats etc., are inseparably connected with an enjoyer. Now, a question is put to the Samkhyists with regard to the above illustration whether the enjoyer with which enjoyable objects are inseparably connected is a disembodied spirit or simply the body itself. Now, if they hold that the enjoyer is a disembodied spirit then their example becomes unenlightening, since the soul is a super-sensuous object. Now, if the Samkhyists hold that the soul is intuited then the soul is a known substance. In that case what benefit do we derive by establishing a known substance by means of an inference?

Now, if we scrutinize the above example then we see that the above enjoyable objects are inseparably connected with the body which is the real enjoyer. The changing states of the body really enjoy such objects. Therefore, the inference based upon enjoyment does not prove existence of a soul. Even if we assume the truth of the hypothesis of the Samkhyists that the soul is the real enjoyer then they should admit that the soul enjoys the fruits of such actions as are not done by it and that the Buddhi does not reap the harvest of seeds sown by it. Thus there is no hard and fast rule for enjoyment on the part of a soul. Any soul may enjoy the fruit of any action. In that case, a liberated soul also may enjoy the fruit of an action done by any Buddhi. Thus, the very hypothesis of moksha becomes meaningless.

The Sankhya hypothesis of Mukti is untenable even if we subscribe to the hypothesis of the Samkhyists. The Samkhyists hold that the soul is an enjoyer and Prakriti and its evolutes are enjoyable objects. It is an unconditional proposition. The implication of it is that the enjoyable objects cannot exist apart from their enjoyer since these two are correlative terms. These enjoyable objects cannot part with their nature. In other words, they cannot cease to be enjoyable objects. If they always remain enjoyable then they should also presuppose, at the same time, the existence of a permanent enjoyer. In other words,

the soul should never cease to be an enjoyer, since the state of being an enjoyer constitutes the very essence of a soul. The soul cannot part with its essence. Now, if the Samkhyists insist on the point that the soul attains moksha then they will be compelled to admit that the soul gives up its very essence. This admission amounts to the extinction of the very soul at the time of final emancipation. If the soul itself perishes then the hypothesis of liberation sounds like a strange prescription that one should behead himself if he wants to get rid of a bad headache.*

*An examination of the Vedanta doctrine of Mukti
as a state of bliss.*

Jayarāśi does not provide us with a brief account of the Vedanta doctrine of Mukti but abruptly commences his polemic against the above view. He points out that if the Absolute is Bliss-cum-self-conscious consciousness then it should enjoy bliss even during its worldly existence. In that case, all our efforts for Mukti will be futile.

Now, the Vedantins may contend that the Absolute during its worldly existence becomes mixed up with impurities and hence it does not become conscious of itself. When a jar is covered by a cloth it cannot be perceived. Similarly, the Absolute cannot intuit its own self, being associated with impurities. This analogy is not very apt to convince a thinker. When a jar is covered by a cloth it is not perceived because the percipient fails to obtain a contact of his sense-organs (eyes) with the jar which remains enveloped by a cloth. But do the impurities constitute such a cover of the Absolute? Does this cover of impurities keep apart the subject and the object like a barrier? But does it not really fail to do so? The soul, here, is both the subject and the object. It looks like the momentary phenomenon of self-conscious consciousness of the Buddhist School. Such a moment of consciousness is always self-conscious whether it reveals an object or not. Similarly, the Absolute should always be self-conscious whether it is mixed up with impurities or not, since they, being external to the Absolute, cannot interfere with its internal function.

Now, the Vedantins may contend that these impurities constitute the essence of the soul. If this is the contention of the Vedantins then they should also admit that the purging of the soul is necessary for Mukti. Now, they should be attentive to the implied meaning of this new contention. The removal of impurities amounts to the destruction

* TPS—pp. 79-81.

of the Absolute itself since the impurities constitute the essence of it. If the Absolute does not survive the act of purification then the question of Mukti becomes meaningless. The net result of this position is that the soul cannot enjoy the state of Mukti. Thus, the term, Mukti is meaningless in the Vedanta system.*

A REFUTATION OF THE MĪMĀNSAKA THEORY.

The Mīmāṃsakas infer the existence of a soul. Jayarāśi points out that they violate the canon of their logic in order to do so. They assume that novelty is the criterion of valid knowledge. An object which is perceived should not be inferred. Thus each source of valid knowledge has an exclusive object of its own. If this be the position of the Mīmāṃsakas then they are open to the charge that induction which precedes every act of inference cannot be established. If induction is generalisation then an observation of a large number of individuals of the two classes and of the uniformity of relation obtaining among the individuals of the two classes is necessary. In other words, induction is based upon repeated perceptions. Now the question is whether the induction in question is a perception or an inference. If it is an inference then the object of an induction is not an exclusive object of inference since the object of induction is perceived while the induction in question is in the process of making. Even if an induction is a perception then a fresh trouble crops up. An observation of a fair number of instances is the prerequisite condition of an induction. The same relation is repeatedly perceived. The first perception of the said relation is valid. The subsequent perceptions of it do not carry validity along with them. But the Mīmāṃsakas hold that the repeated perceptions of the said relation are necessary for induction. It is an absurd demand on the part of the Mīmāṃsakas for arriving at an induction since nobody can reach an induction by means of the correct steps from the point of view of the Mīmāṃsakas. Therefore, it matters little whether induction is a piece of perceptual or inferential knowledge.

Now, the Mīmāṃsakas may change their view and hold that induction is a piece of inferential knowledge. If this is their admission then some object, at least, which comes within the province of induction, becomes the common object of both perception and inference. In that case, inference reasserts, to some extent, the finding of perception. The new suggestion of the Mīmāṃsakas comes

* TPS—pp. 81-82.

into conflict with their basic assumption that each proof reveals a novel object. Thus they contradict themselves.

Now, Mīmāṃsakas may admit the possibility of induction that it is a general statement of the relation holding between the two universals. One of these two universals is the mark of another. This view is based upon the assumption that the valid knowledge of universal is possible. Jayarāśi challenges the very assumption of universal. He refers to an earlier section of his work where he has refuted the hypothesis of a universal. In the light of his criticism he points out that a mark may enlighten an existent object but not an unreal one. The universal of smoke cannot make us aware of the universal of fire which is not a real object.

Mīmāṃsakas may contend that the mark is perceived by us and cannot be set aside as an unreal object and that the very presence of a mark is sufficient enough to bring about an inferential knowledge. The mark in question is the universal of smoke in the Mīmāṃsā system. Now, the mooty point is whether a universal exists or not. Jayarāśi emphatically asserts that a universal being a non-existent, probans cannot bring about a piece of inferential knowledge. Jayarāśi raises another important point and rules out the possibility of the cognition of such a probans as is a universal. He, now, gives the sum and substance of his criticism directed against the hypothesis of a universal. He points out that the common element, belonging to the individuals of a class, constitutes the essence of a universal and that nobody grasps such an essence. The so-called common character does not belong to the surface of the individuals concerned so that it is discerned whenever a person looks at it. A universal other than the particulars is never experienced. Does anybody observe an abstract common character whenever he perceives a particular of a class? A particular is only perceived. All the individuals of a class are not simultaneously perceived. Hence we get no opportunity of selecting the common character in question. Moreover, whenever we perceive an individual of a class we do not remember the said common character along with the perception. Apart from the common character the universal is nothing. Therefore, a universal does not exist. The main drift of this argument is that as a universal does not exist, the very possibility of an inference is excluded. Thus, the soul is not an inference. The soul cannot be known by other means. Nobody can prove the existence of an unknown and unknowable soul. Therefore the soul does not exist.*

* TPS—pp. 82-83.

THE BUDDHIST VIEW

The Buddhists hold that the series of consciousness is infinite. In this series an event of consciousness is always preceded by an antecedent event of consciousness. Though the Buddhists, of course, discard the hypothesis of the immortality of the soul yet they subscribe to the view that no unconscious matter begets consciousness. Among them some do not deny existence to matter. But none of them admits that consciousness owes its origin to dead matter. They subscribe to the doctrine of the universal flux. So every event of consciousness has only momentary existence. A syllogistic argument is advanced by them in favour of the view that an event of consciousness is invariably preceded by another event of consciousness. The event of consciousness of a new born baby is generated by another event of consciousness because it is an event of consciousness like the second event of consciousness in its life history.

Jayarāsi is not convinced of the truth of this argument. He points out that the argument is based upon malobservation. It is not a truism that nothing but an event of consciousness begets an event of consciousness. The perception of a blue object owes its origin to a lot of unconscious objects such as the blue object, light, eyes, etc. In the foetal body the first flash of consciousness is only due to the causality of the assemblage of elements. Moreover, how do we ascertain the cause of an event? The immediate antecedent of an event is called its cause. The immediate antecedent of the first event of consciousness is an event of the body of the baby. The event of the body is admitted by all. On the other hand, the hypothesis of the transcendental infinite series of event of consciousness is not based upon sound observation. Moreover, the Buddhists hold that everything real is momentary. The implied meaning of this view is that every event passes away when it comes into being. The Buddhists, also, hold that an effect consciousness comes into being at the very moment when its cause consciousness dies out. If these two statements are taken together then they signify that a cause and its effect are simultaneous. If the very moment of the appearance of an event be that of its destruction then its origin and destruction become simultaneous. Now, if an effect arises at the time of the destruction of its cause then the effect and the cause should come into being at the same moment. But no two simultaneous objects are mutually related as cause and effect. Therefore, the basic theory of the Buddhists that all reals are

momentary rules out the possibility of an event of consciousness being produced by another event.

Now, the Buddhists may contend that a cause and an effect are always similar in kind. Therefore, an unconscious cause cannot produce an event of consciousness. The Buddhists hold that fire is the cause of smoke. Fire and smoke are not similar. Therefore, the contention of the Buddhists is untenable. They may still urge on this point that fire and smoke are similar in some respect, *viz.*, both of them are coloured objects. Jayarāśi joins issue with them and holds that such a weak defence does not carry weight. He may also say that an unconscious cause and a conscious effect are similar since both of them are momentary events.

Now, if the Buddhists further contend that in the sphere of consciousness an effect closely similar to its effect. The implication of this contention is that consciousness is never produced by an unconscious cause. Jayarāśi asks the Buddhists to stick to their contention. If in the field of consciousness a cause and an effect are closely similar then a piece of direct awareness cannot but give rise to another piece of indirect knowledge. Such a hypothesis would give a very rude shock to the fundamental structure of the Buddhist system. The origin of memory, inference, etc., would be an impossibility. Moreover, the distinction between true and false knowledge would die out. Jayarāśi also incidentally remarks that the hypothesis of the next world is a myth.*

Jayarāśi's long discourse on soul points to the following conclusions, *viz.*, there is no soul, there is no next world, the flash of consciousness owes its origin to our body and the hypothesis of soul, propounded by the different schools of Indian Philosophy, does not stand logical scrutiny.

* TPS—pp. 56-58.

THE IQBAL DAY*

DR. M. L. ROY CHOUDHURY, M.A., D.LITT.

(Head of the Department of Islamic History and Culture, Calcutta University.)

Iqbal is dead. Long live Iqbal. His mortal body is no more but his legacy remains. To many he is legend. Agree with Iqbal or not, Iqbal is an institution which will survive for some time. Iqbal is a complex personality, his achievement is varied. I shall deal with one aspect only.

IQBAL AND HIS AGE

Iqbal is a product of his age, he identified himself with his age. Iqbal's life synchronised with an age of transition. The old world was passing away. He was born in 1875, and he passed away in 1938. This period of three and sixty solar years synchronised with some of the most astounding events of the world. He did not forget the old, he did not retard the new. In fact he tried to put the old in a new garb. Iqbal was by birth an Aryan, his ancestors were noble Brahmin from Kashmir. Iqbal was by faith a semitic, his Prophet having come from the Semitic Arabia. He took pride that he could assimilate the cultures of two great races of mankind.

مرا بنگر کہ در هندوستان نمی بینی
برہمن زادہ رمز آشنائی روم و تبریز است

Translation :

Look at me ; in Hindusthan you will not find another one
Brahmin child who has assimilated the mystics of Maulana
Rumi and Shamsi Tabrez.

Five hundred years back, another child of India, Amir-Khasru, the *Bul Bul-i-Hind* sang in the same strain :

کافر عشقم مسلمانى مرا درکار نیست
ہر رگی من تار گشتہ حاجت ز تار نیست
خلق میگوید کہ خسرو بت پرستی می کند
آرے آرے میکنم با خلق مارا کار نیست

This was a speech delivered on Iqbal day at Calcutta on 21st April, 1951, organised by the Pakistan Embassies all over the world.

Translation :

I am begotten in love, I need no Islam ; I have sacred threads
all over my veins ; there is no need of any other thread.
People say, Khasrau worships idols,; of course I am doing this.
and I stand not in need of the peoples of the world.

THE BEGINNING (1875-1905)

Iqbal was born in Sialkot, the old Sakalpur of Kanishka, who was a Chinese by birth, an Indian by domicile, a Buddhist by adoption. He assimilated the two great ancient cultures of Hindustan and of China. Iqbal's poetics bear traces of this assimilation.

Iqbal was educated in the Panjab, the land of ancient heroes which gave him the background of the militant attitude of his mind. Even in his poetics there is abundance of will and strength. It was the gift of the environment of the land of five rivers.

His training in Lahore was of supreme influence in the formation of his character. Here in his college, he came in touch with Western scholars like Mr. T. W. Arnold—he adopted western ways of life and his English teachers attracted him. Delhi was then in the background. Lahore was replacing the Delhi culture in the later part of the 19th century. In fact, Delhi was being re-born in Lahore. Lahore was becoming the refuge of Muslim culture. Many cultural associations were being established in Lahore. Here in one of these cultural associations *Bazm-i-Hakiman* he came in touch with Husain Azad, Arsad Gurmani and Hali, all eminent poets and writers of Urdu. They did not fail to counteract the influences of the West on this child of East. In one of the meetings of *Bazm-i-Hakiman*, Iqbal recited a poem

موتی سمجھکر شانِ کریمی نے چن لئے
نظرے جو تھے میرے عرقِ انفعال کے

Translation :

Mistaking them for pearls, the Divine Grace has picked up
tears of my repentance.

Arshad Gurmani at once predicted a great future for this young composer. The prediction, of course, came true.

Before he had completed his studies in the Lahore University he established his position in the circle of intellectuals of Lahore. In the Society of *Himayet-i-Islam* he recited his own composition *Nala-e-Yatim* (the cry of the hapless), *Sade-i-Dard* (the echo of

sorrow), *Taswir-i-Dard* (the portrait of sorrow), *Naya-Siwala* (the new temple of Siva), *Tarana-i-Hindi* (the song of Hind), and *Mera Otn Ohi Hai* (my country is this).

• This period of 1893-1899 is the Indian period of Iqbal's political mind. He identified himself with the country of his birth; his poems expressed the aspirations of the Young India of the time. In his *Siwala* he brought a new message of hope for the down-trodden mother-land.

کچھ فکر پہنوت کی کر مالی ہے تو چمن کا
بوٹوں کو پہنوک ڈالا اس بس بھری ہوا نے

Translation :

Find a remedy for the Disunity; you are the keeper of this garden (of Ind.).

A poisonous air has ruined all the growths of shrubs here. In his *Tarana-i-Hindi*, the Music of India, Iqbal :

مذہب نہیں سکھاتا آپس میں بیر رکھنا
ہندی ہیں ہم وطن ہے ہندوستان ہمارا

Translation :

Religion does not teach one to hate another;

We are all Indians, India is our homeland.

Lahore period of his life falls into 2 well marked divisions

(a) as a student 1893-99.....(b) as a professor 1899-1905

This was a period of great upheaval in history—the Boer War of 1899 in Africa, the Boxer rebellion of China in 1900, the Japanese war against Russia in 1904-05 and the Swadeshi movement in India in 1905. It was the period of revolt of Asia against the conspiracy of the West. Iqbal warned the people of India in his *Taswir-i-Dard*.

وطن کی فکر کر نادان مصیبت آنے والی ہے
تری بربادیوں کے مشورے ہیں آسمانوں میں
نہ سمجھو گے تو مت جاو گے اے ہندوستان والو
تمہاری داستان تک بھی نہوگی داستانوں میں

Translation :

Oh child of India

Think of thy country, Oh thoughtless, the danger is near,

In the heaven there is conspiracy for your ruin,

If thou would not understand it, you shall be lost;

Your annals shall not be preserved in the story of nations.

His love of his motherland was so deep that he was above the most ardent advocates of nationalism. He loved every particle and dust of the country.

پتھر کی مورتوں میں سمجھا ہے تو خدا ہے
خاکِ وطن کا مچھکو ہر ذرہ دیوتا ہے

Translation :

You think that God lies in your idol,

To me every particle of dust of my motherland is a God.

How complete was his identification with his motherland.

It is really interesting to trace how a change came over Iqbal.

ON THE THRESHOLD OF GLORY—1905-1908

Iqbal's Professor T.W. Arnold retired and went back to England. He attracted Iqbal and Iqbal went to join his teacher there. He entered the Cambridge University. Prof. Arnold introduced his pupil to the elites of Cambridge and London. He got his Cambridge degree and also a doctorate from Munich on his thesis on "Development of Metaphysics in Persia." He also obtained a degree in Law. Here he was encouraged by Dr. Browne, the famous historian of Persian literature to write in Persian because he could not reach his Muslim brethren through Urdu alone. Urdu after all had only an insular appeal and Persian had an extra-Indian appeal.

Lessons of Europe on Iqbal were not lost upon him. He adopted manners of life and habits of society. His attitude towards life also underwent great change. Iqbal's idea of Asiatic life was depicted before.

زندگی جسکو کہتے ہیں فراموشی ہے یہ
خواب ہے غفلت ہے سرمستی ہے بیہوشی ہے یہ

Translation :

That which is called life, is but forgetfulness,

It is slumber, indifference, intoxication and unconsciousness.

From Europe he learnt that life is dynamism, speed and activity

Iqbal says :

جذبش سے زندگی جہاں کی یہ رسم قدیم ہے یہاں کی
اس رہ میں مقام بے محل ہے پوشیدہ قرار میں رحل ہے
چلنے والے نکل گئے ہیں جو ٹہرے ذرا کچل گئے ہیں

Translation :

This life is dynamism,
This is the Law of the world ;
On that road (of life), there is no place to stop,
To stop is to die ;
He that went out, moved out ;
He that stopped, has lagged behind.

Back to Lahore, he joined his old college as a professor and also joined the bar. He came in touch with the public life of the country and entered the social life of the Muslim community. He had seen in Europe the low esteem in which his countrymen, specially the Muslims were held by the world outside. He began to ponder over the cause of the abject position of the Muslims all over the world. His nationalism was gradually going beyond the bounds of geography. He began to feel a kinship with the brethren of faith all over the world. India was no longer his home land.

He cried :

چین و عرب ہمارا ہندوستان ہمارا
مسلم ہیں ہم وطن ہے سارا جہاں ہمارا

Translation :

China is mine, Arab is mine, Hindustan is mine ;
I am a Muslim, my home is the entire world.

This change of attitude of an Indian poet of nationalism to the position of an International poet of Islam brought certain sharp comments on him.

Pandit Indra Narayan, wrote :

ہندی ہو پر ناز جسے کل تک تھا آج حجازی بن بیٹھا
اپنی محفل کا زند پرانا آج غازی بن بیٹھا

Translation :

The man who was proud of being on India uptil yesterday has become an Arabian to-day

The old sinner of his company has become the pious man to-day.

This was a new tone in Iqbal's poetry. He felt himself a Muslim first, Indian next. The Muslim in him overshadowed the Indian in him. He practically repudiated his old ideas and felt a new pulsation ; and he made his brothers-in-faith feel with him. He brought his masterful mind, forensic intellect, forceful imagination to preach the new idealism that seized him now. Once had made up his mind, he poured forth his imagination with the rust of a silvery torrent from a mountain flow.

In his *Shikawa* (1909) he made a complaint to Allah in which he analysed the position of the Muslims all over the world.

He started by a question through the mouth of a lover :

قہر تو یہ ہے کہ کافر کو ہے حرورہ تصور
اور بیچارے مسلمان کو فقط وعدہ حر

Translation :

My complaint is that unbelievers enjoy the pleasures and palaces in this world,

While the poor Muslims are left with a promise of the *Huri* in the next.

He then recounts the services of Islam to the cause of the worship of Allah. There were men who were worshipping stones and trees, monkeys and cows. It is the arms of Muslims who had established the unity of Allah from the Atlantic to the Pacific. And this is reward for the Muslims a very natural complaint from the worldly point of view.

Now comes the *Jawab-i-Shikowa*—the reply to the complaint—through the mouth of the beloved. He says the Muslims have fallen from the great ideals of the heroes of early Islam.

امتیں اور بھی ہیں ان میں گنہگار بھی ہیں
عجز والے بھی ہیں مست منے پندار بھی ہیں
ان میں کاہل بھی ہیں غافل بھی ہوشیار بھی ہیں
سیکڑوں ہیں کہ تیرے نام سے بیزار بھی ہیں
رحمتیں ہیں تیری اغیار کے کاشانوں پر
برق گرتی ہے تو بیچارے مسلمانوں پر

Translation :

Many a race there are, many of them are sinners, some are humble; some are intoxicated, others defiant, some are weak; some negligent; some are careful; some refuse to hear you; and there are hundred like that.

I see Your charity is showered upon their homes, while thunder-bolt falls upon the poor Muslims. You Muslims are now intoxicated with pleasures of body, Are you Muslims? Is it the way of a Muslim?

You have not the poverty of Ali nor the magnificence of Uthman, Have you any connection with your ancestors?

Iqbal was conscious that to be great required sacrifice and he exhorted them to exhort in the way of Allah.

But he asked the believers not to lose their spirit, not to lose hope. In the words of Allah, he propounded.

“*Wa La tuhinu, wa la tahzunu, wa autum ul Ala'una in Kuntum Mu'minin*”

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

Translation :

Oh, believer don't lose here, don't grieve, you will be the best if you be true believers.

In the *Shikowa* and *Jawab-i-Shikowa*, he showed that he had an universal appeal too, but that appeal was based on the bond of Islam. Islam as a universal religion was not an antithesis to Universal brotherhood. He foreshadowed the immense possibility of man. Man was His representative, he Khalifah representative of Allah on earth.

He exhorted, 'Man, thou art a sword inside a scabbord !
Come away from the sheath'

تو شمشیر با نیام خود بیرون آر

ع - تا توانی زندگی را راهزن است

Translation :

Weakness is death ;

Weakness steals manhood.

This is the message of Islam. The need of action in the life of the Muslims was never before more acutely wanted in the years to come when the Khilafat would have to face dismemberment.

During this period there was another undercurrent following below the surface his Islamic idealism. This was poured forth in his great poems known as *Asrar-i-Khudi* 1915 and *Ramuz-i-Bekhudi* 1919 (the Influence of Personality and the Secrets of the Impersonal). Though these poems lacked the maturity of his later years they showed that Iqbal had an inner urge too. Islam in its questistic attitude ran into the mysticism of a *Sufi*. Iqbal made certain observations on the *Ghazals* of Sufi Hafiz which invited sharp criticism and he afterwards recanted them. His philosophy was

a re-interpretation of Islamic philosophy. He pleads for two things as a pious Muslim :

- (1) Submission to the law of Allah as revealed in the Quran
- (2) and acceptance of the Khilafat of the Divine.

Like a true Muslim, he effaces his personality in the Divine Law of the Quran which was the divine expression and as such infallible. The highest of expression of perfect personality was Muhammad and he was *Insan-ul-Kamil*. He believes in the *Nabyuat* or *Rasuliyat*, the theory of the *chosen man*. He believed in individualism and pleaded for benevolent autocracy. But he did not fail to respond to the needs of the community as a whole. He says in *Ramuz-i-Bekhudi* :

فرد با ربط جماعت رحمت است
جوهر اورا کمال ملت است

Translation :

The relation between an individual and society is *Rahmat* (charity) the individual perfection arises from the Society.

The shadow of impending dissolution of the Khilafat due to the first World War of 1914-18 certainly had, to some extent, wounded the feelings of Iqbal. He insisted that State must not be separated from Religion :

نظام پادشاهی ہو کہ جمہوری تماشہ ہو
جدا ہو دیں سیاست سے تو رہ جاتی ہے چنگیزی

Translation :

Whether a State is a monarchy or democracy, separation of Religion from State leaves tyranny of Chengiz.

Prof. Nicholson of Cambridge in 1920 published an English translation of *Asrar-i-Khudi*, and Iqbal at once became a world figure.

FROM 1921-1931

These 10 years are the years of Iqbal in Western India as much as they were of Rabindra Nath in Eastern India.

The froth and foam of the Khilafat movement, passed off, but the deep current that flowed beneath was still running its silent course. Iqbal did not miss that current. In 1921 he published his *Khizr-i-Rah*, and in 1922 the *Tulu-e-Islam*. They were published under the name of *Bang-e-Dara* which contained his famous poem of *Vilad-i-Islamia*. He became a Knight of the British Empire in 1922.

In 1923 his message of the East was published under the name of *Payam-Mushriq*. It was inspired by Goethe's *Ost Westerliche*. This Diwan divided into 5 parts:—

- (1) *Lal-i-Tur* (the Red Flower of the Senai)
- (2) *Afkar* (the reflection)
- (3) *May-i-Baqi* (the Eternal Wine)
- (4) *Nags-i-Firingh* (the portrait of Europe)
- (5) *Khurad* (the Red Wine)

This work made him more widely known in India and abroad.

Two years after he placed before the public his famous *Zabur-i-Azim*. The word *Zabur* has a religious touch. *Zabur* was the message revealed by God to Prophet David.

THE YEARS OF HONOURS 1929-1935.

The struggle for Indian freedom entered into the third stage and under the leadership of Mahatma Gandhi. There was an alternate leadership under Mr. Jinnah. Iqbal now became the minstrel of the Muslim regeneration. Mr. Jinnah was the man of action and Iqbal was the philosopher of the nation. Mr. Jinnah was the brain, Sir Iqbal was the heart of the Muslims.

The great speech of Sir Iqbal in the Allahabad Session of the Muslim League gave a new vision to the Muslims of India and he pleaded for a new State for the Indian Muslim within or without the British empire which ultimately blossomed into Pakistan.

In 1931-32 he attended the Round Table Conference in London and he acted his part conspicuously well, away from the din and bustle of the political parties. His charming personality, sweet conversations and amiable disposition won him a large number of friends who helped him in his mission.

In the same year came out his most famous work the *Jawid Namah* (the Eternal Book). *Jawid* is the name of his son; son is eternal to the father; the product of a poet is as dear to him as is his son. *Jawid* the son is the *Jawid* the book. *Jawid Namah* is the dearest production of the poet Iqbal, though not the best.

It is in Persian—a long dream poem in imitation of Dante's *Divine Comedia* and the poem of Abu Laila al Ma'ari. It reminds one of the journey of the Prophet in his *Meraj* (ascent to heaven) Muhammad had with him and Gibraill with him and Iqbal had with him Rumi. He visited all the planets there and met the Pharaohs, Tipu and Nadirshah; *Visa Mitra* and *Bhatihari*, the Hindu saints;

Jamaluddin El Afgani, Lord Kitchner of England ; Manstr Hallaj the Sufi as well Sarafunnisa the warlike Muslim lady of Delhi and who not? It is a wonderful imaginery with a critical appreciation of the individuals he met in heaven in his poetical journey.

• THE EXIST 1935

The turmoil of life came to a close. The eternal question confronted him. He travelled in Afganistan as a member of the Committee of Educational reconstruction ; and after his journey was over, he published in Persian—*Pach Che bayed Kard ?* (What is to be done next ?)

His beloved consort left him in 1933. This broke his heart two years more. These 2 years of his mortal life he devoted himself to the silent prayers. No one knew that his end was so near. It was the 21st of April, 1938 he uttered the famous lines :

سرود رفته باز آید که ناید
نسیم از حجاز آید که ناید
سر آمد روزگار این فقیری
دگر دانای راز آید که ناید

Translation :

The music of the last night may come back or may not,
The sweet breeze from Hijaz may come back or may not,
The days of this poorself have come to an end,
Who knows if one in the know of mystery may come or may not.

With break of the twilight on the morning of this day, 21st April—13 years back, the great Muslim left his mortal remains and went into eternal sleep, it was a perfect sleep ; still there was on his lips the sweet smile—His death was in consonance with life. It was a great life he lived and it was great death he died.

God be merciful to him.

رضی اللہ تعالیٰ عنہ

MAHAPURUSH SANKARADEVA

The Man and the Master.

SHRI SUDHANSUMOHAN BANERJEE, I.A.A.S.

It has been India's great good fortune that there has been almost an unbroken line of master minds and spiritual guides who shaped her destiny for all time to come and saved through tumultuous ages her eternal heritage. We need not love India because we need cultivate the idolatry of geography but because she had felt and taught through her saints and seers from the Vedic Rishis to to-day's Gandhi, Vivekananda, Rabindra, Aurobindo that Life is Truth, Truth is Life that peace is not in negation or mechanical adjustment but in goodness in perfect union, in a life of disinterested activity dedicated to Him. In our haste to make the worst of life, let us not forget these fundamentals. And therefore whom shall we remember to-day in Assam but Mahapurusha Sankaradeva.

We live to-day in an age of inward as well as outward crisis and this catastrophic lava flood is bound to have its repercussion in every department of our life, mental, moral, social, political, religious and economic. In these days of storm and stress, chaos and confusion, we stand sorely in need of a great revaluation of values which we can only achieve if we study with reverence, questioning and service the messages and the great lives of the Masters before us. These great teachers are beacon lights to a storm-tossed world and let us in all humility take refuge in them. In these days of scientific and rationalist outlook on life we need not perhaps be dogmatic or pragmatic but the eternal values, the fundamentals are the same and do not change. These never die. These are ever existent. We must put our deeds in our creeds so that ideas and ideals might survive and in the continuum get momentum and re-orientation. And in the make up of these values it is the way of life that counts and not the particular 'ism' or creed which we preach from the house-tops. It is reverence that counts. We must sincerely ask ourselves what have we done to keep the torch burning.

In the inevitable collapse of creeds we need not be keen about sounding a new scheme of the universe, a new dogma of philosophy or policy but about teaching a new sense of duty as taught to us by the Masters, an inward change of heart, a system of self-culture which

will not demand an evasion or ambiguity which will reconcile the ideal with the real, satisfy our whole being, our critical intelligence as well as our aspiration which will impart a gentle quality of equilibrium in our mental and spiritual make up and poise. "Mankind to-day is in one of its rare moods of shifting its outlook. The mere compulsion of tradition has lost its force. It is our business not only to recreate and re-enact a vision of the world including those elements of reverence and order without which society lapses into riot but to pursue it with unflinching rationality." There the great men come. Their messages have to be re-interpreted in our lives and re-accepted with reverence suitably adapted to the deeds and needs of a modern rational society. We should not forget the fundamental fact that whenever the dynamic harmony and organic hythm of life had been missing, there had come the Lord or his messenger. Whenever there has been a period of social upheaval and unsettlement in one of those incalculable moments when History stands at cross roads or takes a major turn, a great man has risen to guide and protect us. Whenever the traditional forms are unable to express the growing sense of the Divine and the Human, the more sensitive insight into the right way of life, apostles of faith like Gandhiji or Sankaradeva come and give a new lead. The whole history of Humanity bristles with such names. We may call them by whatever name we like—Avatars or great men or Nabi Rasuls. They are the pioneers and path-finders. Looking at the silent star-lit sky one can see with some effort in the dim distance of the galactic world one individual star and find a new world having its travail of birth and see that creation is athirst amidst the aeons of space. A man like Sankaradeva was like such an individual star creating a new world of ideas and ideals.

If we cannot to day think of 'one world' of the 'Parliament of Man and Federation of the world,' we can at least in our conscious belief think of our land from the Cape Comorin to the snow-capped Himalayas, from the sea-swept Dwaraka to the hilly Parsuram. Our land is the land of great Rishis, seers and thinkers, of Vedas and Upanishadas, of Ramayana and Mahabharata, of Gita and Srimad Bhagabat, of Srikrishna and Ram, of Gautama and Mahabira, of Kabira and Nanaka. Sankaracharya and Shrichaitanya, of Gandhi and Tagore, of Arobindo and Vivekananda and last, not the least, of Mahapurusha Sankaradeva and Madhabadeva and a host of India's splendid traditions hoary through ages are the joint inheritance of all of us. You and I are unwilling to lose even the smallest part of that inheritance. The teachings and history of our country, its arts,

its culture and civilisation enriched as they have been through ages by contacts are my wealth and fortune and yours too. Our languages may be different, our manners and customs may be dissimilar but we have acted and re-acted on each other and drawn upon the same sources for inspiration and guidance, believed in the same fundamentals, drunk from the same fount of life. I therefore ask my friends in Assam in all humility—Do not keep your Sankaradeva cribbed, cabined and confined within the hills and dales and valleys and verdure of your fair land. He is ours. Put him on that great Indian pedestal which unquestionably is his. I do not deny that parochial patriotism is sometimes a necessity as a measure of self-defence but this culture tariff wall is needed up to a point. This thought is all the uppermost to-day when we stand face to face with a crisis of civilisation. To use our great poet's metaphor, the Unvanquished Man has yet to win back his lost human heritage. The issue before us is not simply the creation of a national art or literature or a national Government but also to synthesise the vital social urges, to create new values where spirit would not starve, plenty promised by science would percolate to the disinherited, lowly and the lost and toleration of all by all for all would be supreme. For such an ideal where shall we go for inspiration but to Srimant Sankaradeva. So I hail Sankaradeva as my own as he is of Assam, not only as a saint, as a law-giver, as a poet, as a prophet, as a philosopher, a religious reformer, a spiritual dreamer, a god-intoxicated man of noble vision, but a master mind with an active idealism, with a spirit of service and synthesis. He is all these but he is above all these. We may take refuge in him We may find solace in his words. At the same time I hail him also as a great Indian and one of those eternal expressions of Cosmic Force in fulfilment of Lord's promise. And why? Envisage for a moment the social conditions of the land when Sankaradeva flourished. Born at Ali Pukhuri in the district of Nowgong in 1449 A. D. of Siromoni Bhuya Kusumbar, he found around him a debased form of Tantrik worship which in defiance and disregard of the high philosophical truths inculcated therein had degenerated into a bloody cult of sensuous orgies, sacrifices, priestly witchcraft. Sankaradeva's biographer, Bamananda, gives a graphic description of these rites and rituals. Even till the other day we could hear of 'Ratokhoa' 'Bhogie' and 'Yoginisadhan'. Sankaradeva was above all a rationalist and he had the vision to see ahead of his time. His principles had been aptly described by his disciple Damodardeva—

উপরিক শাস্ত্র নীতি

হইব ক্ষমাবন্ত অতি

সমস্ত প্রাণীক কর দয়া।

সত্যশোচ ধর্ম ধরি

মনত জপবা হরি

তেবে না বান্ধিবে বিষ্ণুমায়া

তেও পরম বৈষ্ণবী দুর্গাদেবীর পূজা করাতো কাকে বাধা না দিছিল কিন্তু জীবহিংসা করি
তেও পূজা করিব খুঁজিলে বর আপত্তি করিছিল।

We who believe to-day in the Gandhian philosophy of Satyagraha and Ahimsa, 'can we take exception to these doctrines when preached by one of our great men who like Gandhiji was a Mahapurusha not only in name but in thought, in deed and in action.

He was also not in favour of Murti Pujah. His "Eka Sarana Nama Dharma" was an attempt to revive the pristine aspect of Gita's philosophy of complete self surrender in love. God to Sankaradeva was above duality, above Purusha and Prakriti. 'There was none but one' was his creed. He was the one and immutable and the universal in the shape of Krishna. To know him, to realise him you have only to adopt 'Nama', 'Deva', 'Guru', and 'Bhakta'. His Sadhana was not of Radha but of Uddhaba. He was the servant of the Lord. He was a much travelled man and for years he had been on a pilgrimage throughout India, not once but twice. Bhakta Kabir was his friend. He met Shrichaitanya also at Puri. Two great men looked at each other and realised that each must go his own way, to have his own conception of Sadhana. Shrichaitanya's cult of Vaishnavism was a different approach to the realisation of the Divine. It is possible however that Sankaradeva might have been influenced by Ramanuja and he had also adopted Sridhar Swami's interpretation of Bhagabat but to him monotheism was an article of faith and he believed in no God but God Krishna. A story is told that when he was living at Patbausi, close to Barpeta, Brahmins complained to king Nara Narayana that Sankaradeva was preaching religious democracy having no regard for Shastras, nor for distinction of castes. The king sent a Garamali to arrest him. But he and his associates who were arrested were known as God's human form and they were released through intercession of Kamalapriya Devi and Chilarai. He himself recited a verse and the king was so impressed that he became his devotee. As a matter of fact king Nara Narayan of Cooch Behar was a great patron of literature. According to Darrang Bhasavali, Sankaradeva was entrusted with the translation of the entire Bhagabata Purana and preaching of the Bhakti cult just as

Purushottam was entrusted with Ratnamala Vyakarana, Sridhar with Jyotisha and Ramsaraswati with the epics and Puranas.

Sankaradeva was not a religious reformer only but a social reformer as well. He practically founded the real Assamese Society. 'Satras', 'Patbatis' and 'Namghars' were real democratic institutions. There was no caste distinction in the religious orders. Even Garos, Bhots, Muslims, tribals were equals with the highest class Brahmins. Sankaradeva proved in his life Sukdeva's tenet of a detached and unattached householder and showed that for spiritual salvation it was not necessary to be a Sannyasin. He also prohibited use of intoxicants and narcotics. Apart from being a highly gifted spiritual leader, he was a literary giant as well. He introduced dramatic performances such as 'Ankia Nat', 'Jatra' and 'Jhumur' and provided a real outlet of expression for the rustic mind. He had the prophetic eye to see that unless amusements which were based on real ethical values and religious traditions and deeply rooted to the soil were provided, ordinary lay and rustic people were likely to go astray. He was a great painter too. To add to his versatile genius he was a poet, a philosopher, a painter, a dramatist, a composer of songs and a great musician who could tune songs to different Ragas and Tals. His dramas such as Kaliyadaman, Patniprasad, Keligopal, Rukminiharan, Bargeets (songs), Bhattimas (psalms), his translation of the Bhagabat, his translation of Ramayana, his adoption of the Sanskrit rhymes and metres, his graceful style, his beautiful language particularly in Brajabuli, his deep erudition, his naive treatment of the subject, mark him out as one of the outstanding Vaishnava poets of the era and of the same calibre as Chandidas and Vidyapati. We should appreciate that Brajabuli interspersed with local dialects and Sanskrit was the accepted vehicle of all Vaishnava poets whether in Bengal or in Assam or in Mithila. Even as a Sanskrit poet his excellence is almost on a par with famous classical poets. It has the usual four elements, song, dance, dialogue and musical appliances. His works show a literary style and excellence of their own and a sense of universalism and equality unreached in many literatures of the same period. So we see Sankaradeva as a rebel against orthodox practices, as a religious revivalist, as a social reformer, as a democratic leader, as a poet, as a philosopher, as a dramatist, as a monotheist, as a musician, as a composer and as a spiritual preceptor of a protestant type. Such a versatile man of outstanding abilities did not cut himself adrift from the main Indian current but re-established the same in its

pristine glory through the process of congregational prayer known as "Hariprasanga". He was a Martin Luther, a John Calvin or a Ram Mohun Roy or Dayananda Saraswati combined. He added to that a literary excellence and superb imagery. Such was the great man who was, so to say, the maker of Modern Assam.

We should be failing in our duty if in our tribute of love and respect we fail to include his immediate disciple Sri Madhabadeva who was to him what Vivekananda was to Sri Ramakrishna Paramhansa or Stalin to Lenin or St. Paul to Jesus Christ. He followed the master in every walk of life. He was a deep religious man as well as a great literateur. His "Nama Ghosa" is the Bible of the believers. To do one's duties dispassionately with evident pleasure and overcoming all obstacles was their great ideal—to be realised not in a maimed life of monastic seclusion but in an atmosphere of love and inspiration, in disinterested service and recital of the name of the Lord. That ideal still holds good and every one of us can still be inspired by that great ideal. In the words of the English poet, we ask him—

Bring me my bow of gold
Bring me my arrows of desire
Bring me my spear, and cloud unfold
Bring me my chariot of fire
I will not cease from mental fight
Nor shall my sword sleep in my hand
Till we lit again the light
That shone in this benighted land.

REFUGEE PROBLEM : A SOCIOLOGICAL STUDY

SRI LALIT SEN, M.A.

I

GENERAL ANALYSIS

Mobility is one of the primary principles of life. Animals, birds, even fishes migrate from one end of the globe to the other. Among human beings social mobility is the very manifestation of vitality and life. Social mobility generally takes two forms. Vertical social mobility refers to movements of the various elements of the social super-structure, and formation and dissolution of the "plurality patterns." Formation of 'crowds' from the unorganised masses and again their dissolution into them; formation, alteration, and dissolution of the family-structure, are some of the examples of vertical social mobility. The best example of this type of mobility is the class and caste metabolism within the total social structure. As Vilfred Pareto wrote long ago, the upper classes or the elite have an inherent tendency to degenerate, decay and disappear. The void is slowly and gradually filled up by the new and young elements emerging from the people. This ceaseless process had been going on since the days of the first group of *homo sapien*. Classes often crystallize into castes, i.e., the social distance between different classes become rigid and fixed. This is also a case of vertical social mobility.

Horizontal social mobility, on the other hand, implies actual population movements, magnitudinal and spatial. Magnitudinal population movements are the numerical population-shifts, i.e., increase or decrease in the size of the population of a country. Periodic censuses of a country illustrate and indicate the magnitude and direction of this type of social mobility. Whatever may be the actual case, there is some truth in the Malthusian doctrine that in normal cases population of a country increases more rapidly than the supply of food. Modern science has been trying to control this growth of population which is threatening to outrun the resources of this earth in the near future. Thus man has ventured to control this type of social mobility according to his wish.

Spatial population movements are inter-regional migrations both as individual and as group phenomena. Migration may take various shapes. Besides inter-hemispherical and inter-state migrations, migration may take place within the boundaries of the same state. The incessant flow of population from villages to industrial cities is a characteristic of the modern industrial age. Migration can again be voluntary and involuntary. Voluntary migration is caused by normal and natural factors and it is a slow and gradual process covering a considerable length of time, sometimes even some centuries. Involuntary migration is caused by abnormal factors and the process is so rapid and brief in duration that it is almost violent in nature. In this case migrants are compelled to migrate even against their wish. We are concerned in this paper solely with the spatial social mobility or migration.

It is obvious to any intelligent observer that the degree of mobility varies with peoples. At the first thought it strikes him that among numerous peoples inhabiting this globe, there are certain groups who are more mobile than others. Englishmen, Jews and the Chinese are some of them. Even among the mobile groups there are variations. The Chinese and the Jews are spread all over the world. One can easily spot out china-towns in far away lands, but similar Jewish pockets can rarely be found. Jews more easily accommodate themselves to the environing population than the Chinese.

In India the mobility of the population in different provinces may be laid down as follows* :—

Province	Population Pressure (or Mobility)	Province	Population Pressure (or Mobility)
Assam	Very low.	Punjab	Rather High.
Bengal	Low.	Madras	High.
Bombay	Low.	U. P.	Very high.
C. P.	Rather low.	Bihar	Very high.
		Orissa	Very high.

Those human groups, the degree of mobility among whom is high, have ceaselessly moved about throughout the world. From time immemorial when migration meant nothing but hazardous adventures with the risk of almost total annihilation, men have crossed mountains and spanned oceans in search of new homes and fertile regions. In this century revolutionized transport has shortened the globe and lessened the risks almost to a negligible point. The present civilization

* Sociology of Population—Benoykumar Sarkar.

is as a result, a sort of a process consisting of movements and assimilations of cultures and races.

This natural and voluntary migration mainly depends on three factors. Firstly, scarcity of food and other essential requirements for bare existence drive men to more prosperous and fertile regions. Secondly, the attraction of high reward, the prospect of maximum remuneration for minimum effort also cause migrations. Mobility of labour and of individual fortune-seekers can be cited as examples. Thirdly, the vitality of a particular people manifests itself through increased numbers which cause emigration and conquest.¹ Will to expand for the sake of sheer adventure, response to the lure of the unknown are manifestations of health and vitality. Early colonizations by the European nations in Asia, Africa and other parts of the world were caused by this spirit of adventure.

As for the nature of this voluntary migration, it brings about, in the first place, a successful adjustment of numbers with the optimum capacity of the habitat. Secondly, ecological and social patterns restrict the range and mode of distribution of migrants. Chances of successful colonization is highest when migrants come from regions which have similar ecological and social patterns to those of the new region. Thirdly, migration depends not so much on the density of population as on economic factors and as such the direction is not always from densely-populated regions to sparsely-populated ones as from economically background regions to regions having economic opportunities and attractions whether industrial or agricultural. Fourthly, the number of migrants and the proportion of women, children and oldmen are in inverse proportion to the distance of their original residences.²

Involuntary migration stands in stark contrast to the slow, steady and tentative processes of voluntary migration. While voluntary migration is caused by normal and natural factors, involuntary migration is caused by abnormal factors like natural calamities, group-conflicts, religious persecutions, violent political disturbances and sudden breakdown of economic stability, etc. Insecurity of life and fear of moral and social prestige being lost compel men to fly from their homes associated with deep-rooted traditions, customs, long-set culture-patterns, in search of safer places seeking refuge.

¹ Principles of Sociology—F. H. Giddings.

² Social Ecology—Radhakamal Mukherjee.

The nature of involuntary migration or refugee movements, in the first place, is that, it is compulsory. It ignores all laws of the voluntary migration and the refugees pour in wherever they feel they are safe. Secondly, it is very large in magnitude and the duration of the migration is very short. Thirdly, unlike as in the case of the voluntary migration, the proportion of women, children and oldmen is very large among refugees.

One has to face inevitable difficulties while attempting at a definition of the term *Refugee*. Several definitions were approved by the League of Nations in 1921 for each category of refugees, framed by inter-governmental conferences convened for the purpose. The Russian refugee was defined as "any person of Russian origin who does not enjoy or who no longer enjoys the protection of the Government of the U. S. S. R., and who has not acquired another nationality." An Italian refugee was "any person living abroad, who cannot return to his country without personal danger, because of his political activity against Fascism." The Turkish refugee was defined as "any person of Turkish origin, previously a subject of the Ottoman Empire, who under the terms of the Protocol of Lausanne (1923) does not enjoy the protection of the Turkish Republic and has not acquired another nationality." These definitions covered only those persons to whom juridical and legal protection was extended by the League.

These definitions point out two characteristics of the refugee :

(1) that they have left their country of regular residence as a result of political, religious and other conditions in that country, which render their continued residence impossible, intolerable or dangerous and have taken refuge in another country;

(2) that they enjoy neither legal protection nor social security. They are stateless persons, defenceless and they cannot demand the protection of any state as a matter of right.

The difficulty about the above conditions becomes apparent when one applies them to Indian refugees. Indian refugees possess the first characteristic but not the second. Yet it will be foolish not to call Indian refugees "refugees" only because a certain characteristic is absent. Refugees in India face the same problems as experienced by refugees in other countries.

It is usual, however, to classify refugee movements into 'National' and 'Foreign.' National refugee movements imply migrations of refugees from a country in which they formed alien minorities

to another country which they regard as their national home. Foreign refugee movements imply the movement of nationals of one country to another in which they find themselves as aliens with many disabilities and liable to expulsion at the will of the Government: Greek, Bulgarian, Turkish and German refugee movements fall under the first category, and Armenian, Russian and Jewish refugee movements after World War I fall under the second category. The Indian refugee movements show partial characteristics of both the types. These are 'National' in the sense that refugees are coming to a country where they are readily accepted as citizens and the pattern of living is almost the same as in their original residence. These are 'Foreign' in the sense that the refugees think of their original residence as their real home where they lived for generations not as aliens but as citizens in the true sense of the term enjoying every right and all facilities. The Indian refugee movements thus form a separate category in between the other two set categories.

II

Now, what is the refugee problem? As we have seen, voluntary migration is caused by normal factors. It is a process by which life constantly attempts to adapt itself to the environment so that a point of equilibrium can be reached. It is a process of equilibration. It is a solution, so to say, of some problems raised by maladjustments between life and environment, between the inhabitant and the habitat. The state of equilibrium, however, is never reached and the process is ceaseless. Involuntary migration or refugee movements, on the other hand, are caused by abnormal factors. They are a process of disequilibration. It is not a solution, it is a problem and it demands immediate solution. The compulsory nature of migration, the large number of refugees, the unbelievably rapid speed of migration raise colossal problems.

In the case of voluntary migration, only those groups migrate, the mobility of which is high. But refugee movements often imply imposition of highly immobile groups on alien populations. The problem becomes acute when the receiving population is also highly immobile.

If all these problems are not solved by proper and efficient planning, the entire socio-economic structure of the receiving body politic is bound to collapse in some day or other through social degeneration, if not through a violent revolution.

The severity of the refugee problem can be easily understood from the following facts:*

Nationality	Original residence.	Duration of migration.	Cause	No. of refugees.	New home.
Greek	Turkey and Bulgaria.	1912-23	Pol. disturb	1,500,000	Greece
Bulgarian	Turkey and Greece	1878-1912	„	250,000	Bulgaria
„	„	1913-25	„	220,000	„
Turk	Greece and Bulgaria	1914-29	„	728,000	Turkey
Armenian	Turkey	1914-23	Pol. and relig. disturb.	400,000	Russia, U.S.A. etc.
Russian	Russia	1918-22	Pol. disturb.	3,000,000	
Japanese	Japan	1923	Tokyo Earthquake	Some millions	Japan
Chinese	China	1931	Yangtze flood	„	China
Jew	Germany	1938	Pol. disturb.	137,000	Palestine. U.S.A.
German	Eastern and S Eastern Europe	1939-45	„	1,200,000	Germany
Finnish	Karelia	1939-40	„	400,000	Finland
Romanian	S. Dobruja and N. Transylvania.	1940-43	„	318,900	Roumania
Croat	Serbia	1941	„	70,000	Croatia
Serbian	Croatia	1941	„	120,000	Serbia
Arab	Palestine	1948	„	860,000	Syria, Labanon, etc.
Indian (Hindu)	Pakistan	1947-50	Pol. and religious disturb.	7,479,000	India
Korean	Korea	1950-51	Pol. disturb.	800,000	Japan and U.N. territory.

*Sources :

India's Refugee Problem—S. M. Gokhale.

European Population Transfers, 1939-45—J. B. Scheetnan.

U.N.R.R.A. Reports.

Indian Census Report, 1951. (Provisional).

London Times,

American Reporter.

It must be noted that though based on official estimates, none of these data is strictly accurate. For example, after the partition of Palestine thousands of Arab refugees poured into the adjoining states. The U.N.R.R.A. had recourse to only 8,60,000 of them, who were drawing U.N. rations. Thus the actual figure must be high above this. In India according to the 1951 census, the number of refugees is 7,479,278.

Actual refugee movements began from 1946, and since then a large number of them have died of starvation and disease. The census of 1951 does not account for these people.

Greek Refugee Movements (1912-23)

In the early Twentieth century, thousands of Greeks used to live in Turkey, Russia, Asia Minor and other neighbouring countries as alien minorities and led a comparatively peaceful life. Between 1912 and 1923, Greece was continuously at war. Sometimes she won and sometimes she lost. Wave after wave, the refugees came and went, sometimes changing their homes three, four, or even five times. It is estimated that nearly 1,500,000 refugees came to Greece during this period. In 1922, when the Greek army collapsed in Anatolia, the entire Greek Population from Western Asia Minor came over to Greece at the rate of 45,000 per day.

Of these, 47% were agriculturists and the rest urban. The proportion of oldmen, women, children and other unemployables was very high. The problem of starting constructive settlement works was very urgent and important and it was above the means of small and war-stricken Greece. In 1923, the good offices of the League of Nations were invoked by the Greek government for assistance. In 1923, an autonomous Refugee Settlement Commission, consisting of the League and the Greek government was set up. It functioned up to 1931 and has done magnificent work.

The Commission got 500,000 hectares of land from the government. In 1924, a loan of £12,300,000 was floated in London, New York and Athens under the auspices of the League. In 1928, a second loan of £6,500,000 was raised simultaneously in London and New York, again under League auspices. In 1929, the U. S. A. granted a loan of £2,500,000.

With these funds, and with the land placed at its disposal by the Greek government together with 65,000 houses vacated by the outgoing Turks and Bulgarians under the Treaties of Exchange and with 13,487 houses constructed by the Greek government the Refugee Settlement Commission settled 1,70,000 agricultural families (over 6,50,000 individuals) at the average expenditure of £80 per family. This expenditure covered the construction of more than 2,000 agricultural colonies and urban quarters, the provision of one year's maintenance seeds, animals, ploughs, carts, construction of nearly 400 schools, construction and maintenance of over 50 hospitals and dispensaries, organisation of model farms, nurseries and breeding stations and the sinking of hundreds of artesian and spring wells.

The Commission, as a rule, allotted land to groups of families rather than to individuals. The group getting land elected a council

which distributed it among families. In this way, the Commission tried to preserve, as much as possible, the traditional pattern of village community organisation which was the normal social structure of the rural population before emigration. Care was also taken to ensure that each colony possessed the requisite number of carpenters, smiths, masons, and other artisans. The Commission also developed a scheme of co-operative societies which provided a factor of cohesion and stability as soon as the settlements became productive.

The work of urban settlement was more difficult than that of agricultural settlement. The refugees included bankers, merchants, shop-keepers and artisans who could not be absorbed in the industrial economy of Greece. On arrival, they were housed in theatres, schools, churches and factories commandeered for the purpose. The Commission and the Greek government began the work of settlement by building new suburbs round cities and towns, thus giving to the refugees not only housing facilities but also some opportunity of absorption in the existing urban employment market. The Commission granted financial help for the establishment of small industries, craft workshops and co-operative trading enterprises. Nearly 25,000 urban families were settled in this way.

The Commission thus did magnificent work in facilitating so rapidly the absorption by a small impoverished country of an army of almost entirely destitute refugees in numbers equal to a third of the original population of Greece. It settled nearly 6,23,700 refugees, more than half of the total number of refugees in Greece. The Greek government rehabilitated 2,50,000 persons independently of the Commission and nearly an equal number of refugees settled through their own efforts.

Thus, with a population of only 5,00,000 people, Greece successfully absorbed nearly 1,50,000 refugees. These refugees did not bring poverty or ruin to the country which gave them home, but very much the reverse. Poor and hopeless Greece blossomed forth into a period of economic prosperity. By settling hundreds of thousands of refugees who had come to seek their daily bread and a sheltering roof, Greece achieved her social restoration. In a report of 1926, the League of Nations Secretariat declares :

“ The early effects are already visible : peopling of the country districts, extension and improvement of crops, increase in national production, both agricultural and industrial. In the capital, as in the provincial towns, new industries are springing up and trade is recovering despite certain financial and physical difficulties.”

Turkish Refugee Movements (1914-29)

It is estimated that in 1914, just before the outbreak of World War I, some 1,00,000 Muslims entered Turkey from Macedonia and 50,000 from Western Thrace. Between 1921 and 1929, 5,78,000 refugees entered Turkey; of these 3,88,146 came from Greece under the terms of the Lausanne Convention of 1923.

The settlement of the Turkish refugees who went to Turkey under the terms of the Lausanne Convention apparently presented no sizable difficulties. They left Greece in a more or less orderly manner, taking with them their movable property. In order to avoid mortgaging the future of the nation to international capital, the Turkish government decided not to seek foreign financial aid in settling these emigrants. At the same time, the government was short of funds and could be of no great help to the refugees. Much suffering resulted from what was financially sound government policy.

As a rule, the Moslem emigrants from Greece were installed in villages and properties left by the Greeks. Land was abundant and every new shelter was granted sufficient space to insure his livelihood. The government managed to provide agricultural equipment and seed for farms, and small capital loans for artisans, but its total expenditures amounted to less than one-twentieth of the expense incurred by the Greek government in settling three times as many refugees. The settlers' debts to the state were repayable in installments over a 20-year period, the value of each repatriate's property in Greece being deductible from his debt.

The benefits which Turkey derived from the immigration of thousands of refugees are of a doubtful character. However, it gained greater political stability internally due to homogeneity of its population and externally due to concentration of Turkish Moslems in one country.

German Refugee Movements (1939-45)

During the war years (1939-45), 1,200,000 Germans, more or less, were 'repatriated' from Eastern and South Eastern Europe in accord with the policy proclaimed by Hitler in his speech of 6th October, 1939, or simply evacuated from areas abandoned by the German armies in their retreat.

It is impossible to deal with such huge population movements in a short space. We shall try to describe only one of these movements

in bare outline. The number of Germans who lived in Latvia before October, 1939, was 62,144 according to 1935 census. Under the terms of the German-Latvian Treaty, concluded on 30th October, elaborate arrangements were made for evacuation of this population to Germany. Official German figures record that 48,641 persons, i.e., nearly 30% of the population were actually evacuated in the 1939-40 transfer.

Apart from political reasons behind this mass migration, one can look up to 'Baltenbrief Zur Rückkehr ins Reich,' a small volume of letters written by German refugees from Estonia and Latvia, published by a Nazi Publisher in Hitlerite Germany, for more immediate causes of these movements. Though the intention behind this publication was pure propaganda, it is a valuable human document and one can at the same time get some idea about the state of affairs in Estonia and Latvia, especially in the background of the land reforms undertaken by the Latvian government which threatened to oust landholders from their lands, majority of whom were Germans. Here are some of the passages which occur in the 'Baltenbrief':

"Our historical mission in the Baltic has come to an end. It is no longer a historical mission if one has to fight for one's mere existence, for a barely sufficient loaf of bread. It is no heroic mission if one faces slow but certain death."

"We want to get away from the hopelessness of a life in a country where we are step children, where our neighbours consider us a thorn in their side, where we are condemned to a miserable life on the fringe of society. The return to the Reich is the only way out of this aimless existence, out of this unsympathetic world which watches our downfall with indifference and passivity.....Eliminated as we are from almost every profession, everywhere handicapped and shoved aside, chased from the lands we owned, robbed of our property and hence poor and defenceless, we Baltic Germans have no alternative but to give up the struggle against a pitiless fate and put all our hopes in this Greater Germany....."

Following the incorporation of Estonia and Latvia into the Soviet Union in 1940, the Reich faced the problem of repatriating the remaining Germans. A treaty was concluded on 10th January, 1941, between Germany and the Soviet Union. From January, 1941 to March, 1941, 16,244 Germans were transferred from Estonia and Latvia.

In the resettlement of approximately 48,000 Germans from Latvia to the Reich, the financial and economic issues were particularly complex. The German Evacuees' property involved, according to one estimate, 12 billion to 15 billion francs. As the refugees were rich and

they were allowed to take their movable assets, with some exceptions, with them, Germany did not have to face any economic strain. It was Latvia who suffered. Two weeks before the evacuation ended the official Latvian circles admitted that the departure of the German refugees was a serious blow to the economic structure of Latvia. Those who departed were "specialized workers whom we cannot dream of replacing to-day."

Romanian Refugee Movements (1940-43)

Under the terms of Vienna award given by Axis arbitration in 1940, the northern half of Transylvania was transferred to Hungary. According to the Romanian Demographic Institute, 1,804,894 of the 3,109,585 inhabitants of this area were Romanians and only 968,074 were Magyars. According to the data published in 1944 by the Romanian General Commissariat for the Refugees from Transylvania, 218,927 refugees came over to Romania.

In this group of refugees, 93,840 or 42.57% were men between the ages of 20 and 40, who by migrating sought to avoid conscription into the Hungarian army. Although farmers, labourers and artisans constituted the largest group among the repatriated Romanians, former officials and persons engaged in the liberal professions were also largely represented. The latter elements had lost their jobs under the new Hungarian regime and saw no prospects for a better future. As representatives of the policy of Romanization, they were cordially hated by the local Hungarian population and had good reason to fear vengeance.

There was no room in the densely populated Romanian part of Transylvania for the resettlement of the 218,927 refugees. The Magyars living in this area had not emigrated in corresponding numbers, so that there were not enough vacated farms or jobs to accommodate the new-comers from the Hungarian-annexed areas. While the main body of these refugees evidently gravitated to Bucharest, the state maintained 25 hostels and canteens for them in 11 other towns as well. During 1943, refugees receiving aid of some sort totalled 28,520 or about 8,000 more than in 1942. Presumably the bulk of the refugees aided were recent arrivals. Allotment in cash alone amounted to 15 million lei (813.60 lei is equivalent to £ 1 as calculated in 1937) and 6,368 free meals were served.

After the reconquest of Bessarabia in 1941, a New York Times despatch from Bucharest reported that 100,000 Transylvanian Romanians

were to be settled in this area. This project never materialised and a great portion of the Transylvanian refugees continued to live on state support. The German-controlled Curenul of 5 February 1944, expressed the hopes prevailing among these refugees :

" These 218,927 Romanians form an entire Romanian army on guard near the temporary frontiers of Romania. They have lived for 3 years the terrible nightmare of draining the cup of sorrow, every day working and waiting and hoping. They do not want official declarations or diplomatic conferences—they wait for the day when they will be able to come home. Those 218,927 Romanians form an army of vengeance at the gate of Romania's history. They know that they won't wait in vain and they do not mind that the road to the realization of their dreams leads along a deep abyss.".....

Arab Refugee Movements (1948) .

Just after the plan of partition of Palestine was announced, serious troubles broke out between Arabs and Jews. As a result, thousands of Arab refugees poured into the neighbouring territories. Many moved out under orders from their leaders, although implored to stay by Jews with whom they had been on friendly terms for years. Others, particularly the townspeople of Jaffa, were driven to flight by the brutality of the Irgun terrorists, and a massacre of innocent villagers at Dir Yasin, magnified by rumour, struck panic into the hearts of thousands.

The refugees in the north gravitated to the Lebanon and Syria, those to the east to Judea, the Jordan valley, and Transjordan, while those in the south turned towards Gaza, which was held by the Egyptians and is, at the time of writing, under military government. Last August (1950) the total number of Arab refugees receiving rations from the U. N. was 860,000 and because of the high birth rate this number is steadily increasing. Roughly half of these are in Jordan, a quarter in the Lebanon, Syria, and Iraq, and a quarter in Gaza.

How unsolved refugee problem becomes a potential danger can best be illustrated by the condition of Arab refugees in Gaza. In 1948, some 200,000 refugees of whom 42,000 were townspeople, 35,000 were nomadic and 125,000 were villagers, poured into the Gaza strip. The Strip, only 25 miles long and 5 miles wide, runs from Gaza to the Sinai frontier at Rafah. A correspondent of the London Times gives a vivid description of the conditions actually prevailing there.

About the housing conditions, he writes, "70,000 of them have crammed themselves into Gaza town, more than doubling its inhabitants. Over-crowded rooms are let at extortionate rents and those unable to afford them have taken to tents, makeshift shelters, even holes in the ground. On every bit of spare ground pitiable shacks can be seen, made of canvas, sacking, boughs of trees, and bits of tin. Outside the town huge scattered camps have grown up round the villages and two former British Army Camps. In Breij, about 8,000 refugees are in tents or make-shifts and 6,000 in buildings of varying degrees of soundness. Many of these are large barracks with fairly sound walls and roofs but lacking doors and windows. Inside each is a honeycomb of 30 or 40 cubicles, divided by mud walls or partitions of blankets. In each cell live one, two or three families, the lucky ones being those with a window. In the larders and kitchens of these ex-Army canteens the refugees huddle among the sinks and stoves and in the bath-houses they lie down to sleep among the showers or in the boiler rooms. Those under canvas have fared no better, for many tents which were in reasonable shape when issued quickly rotted in the rain and gales of winter, and total replacement was impossible. The tents, too, are over-crowded and even the small ones are often divided by a canvas partition separating two families. Privacy even by Arab standards, is impossible in such conditions. In addition, there is the corrosion of idleness and despair, eating into mortal fibre and breeding bitterness and discontent." The correspondent further writes, "In February last year a three-day storm of violent gales and rain culminated in snow, and existence in leaking tents, tearing to shreds in the wind on exposed hill-tops, must have been pitiful." "Bodies as well as hearts grow sick with hope deferred, and though there has been no major epidemic, there is a high incidence of tuberculosis and respiratory diseases and inadequate means of treating them."

About the economic condition of the refugees, the correspondent writes, "U. N. rations keep the recipients above starvation level and there are extras for those who can afford them; but resources are running out, and hunger makes the temptation to cheat and steal overwhelming. A few hundred are employed on weaving and tailoring and 1,500 on relief work, but many thousands of able-bodied men have no occupation whatever."

"The effect of such conditions among the children," he writes, "is tragic. In the schools the teachers, mostly very young are doing a fine job against great handicaps; but only about a quarter of the

children of school age go to school, the rest run wild, and many cannot attend because of lack of clothes."

About the consequences of these problems, the correspondent reports, "There has been no serious rioting among the refugees, but there is widespread unrest which is liable to break out in mob demonstrations and minor violence, especially when bodily discomfort becomes intolerable."

The Economic Survey Mission for the Middle East (the Clapp Commission) which made extensive recommendations for the resettlement of the Arab refugees remarked, "if the refugees be left forgotten and desolate in their misery, peace will recede yet further from these distracted lands."

Korean Refugee Movements (1950)

In June 1950 the Korean war flared up when North Koreans rushed across the 38th Parallel and rapidly advanced on all sectors. The U.N.O. promptly intervened and sent troops to halt the march of the N. Koreans. After initial retreats the U. N. troops managed to push the attackers back to their own territory. At this stage, the Chinese Communists intervened and the U. N. troops again were rolled back on the other side of the Parallel. Since then, the 38th Parallel had been crossed numerous times by both sides. These movements of troops across the Parallel have caused incessant movements of refugees on the war-torn peninsula.

More than 800, 000 of these tragic victims moved southward in the autumn and early winter of 1950, in the hope of finding refuge from their devastated homeland. This vast parade of human misery travelled on ox-carts and barges, and for those unable to find transportation there were long days and nights of walking.

The number of women and children were very large among these refugees. Children have been the most helpless victims of the Korean war. Realizing this, the United Nations have set up a humanitarian project in Korea designed to care for those youngsters who find themselves without home or family. For example, in the city of Pusan, U. N. forces took over an old dye-manufacturing plant as a shelter. An organised hunt for lost children was begun. In cold door-ways, tumbled-down shacks, and muddy shell holes the children were found and taken to the factory. There they were cared for by U. N. soldiers acting as temporary foster-parents. At first, the Korean children were fearful and suspicious of the friendly soldiers. Neglected, cold and hungry, they were afraid of everything, and everybody. But within

a short time their attitude changed and they began to trust the soldiers. They were provided warm clothing and sent to local relief agencies supported by families living in all parts of the world. For many children it was the first time in months they had known anything but rags and tatters.

Many member countries of the United Nations are providing food, clothing, housing, and medical supplies to relieve the suffering of the Korean refugees. A special U. N. negotiating committee is also collecting \$ 250,000,000 this year as part of a permanent relief fund. The contributors include U.S.A., Australia, Argentina, Dominican Republic, Canada, Egypt, Indonesia, Luxembourg, Netherlands, Norway, Saudi Arabia, Sweden, Syria, U. K., Venezuela, etc. U. N. agencies are placing special services at the disposal of relief units. The United Nations Educational, Scientific, and Cultural Organisation (UNESCO) has given \$ 100,000 to help plan the reconstruction of schools in Korea. The World Health Organisation, the International Refugee Organisation, the U. N. International Children's Fund, the International Tele-communications Union, and the Food and Agriculture Organisation are also providing goods and services.

(To be continued).

THE FIVE YEAR PLAN

S. R. BOSE, M.A. (Cal.), B.Sc. (Lond.),

Director of Statistics, Patna.

The long awaited report of the Planning Commission has at least been published in the form of a draft outline of the First Five Year Plan. The hey day of planning is almost over; and the enthusiasm which planning evoked in the immediate post-war period and with the first flush of independence achieved by India, has been considerably damped by the years of scarcity, distress and disappointment that have followed. This air of pessimism has not left the Planning Commission unaffected, for, with the expenditure of resources worth about Rs. 1,500 crores in the public sector alone over a period of five years, all that the Commission has been able to hope for is "to restore, more or less, the pre-war availability of essential consumer goods by the end of 1955-56, taking into account the expected increase in population over the period."

The plan envisages a total outlay on development of Rs. 1,793 crores by Central and State Governments during the five years 1951-52 to 1955-56 besides an outlay of Rs. 350 to Rs. 450 crores to be undertaken in the private sector for the expansion and rehabilitation of industries. The total Governmental expenditure of Rs. 1,793 crores is divided into two parts, Rs. 1,493 crores to be spent at all costs in order to restore the pre-war standard of consumption and Rs. 300 crores only is sufficient external assistance is available, to ensure a somewhat more rapid rate of development and a higher standard of living for the population. The Commission does not feel too optimistic about finding the 300 crores required for the second part of the plan and therefore concentrates mainly on the first part involving an outlay of Rs. 1,493 crores. This total expenditure of Rs. 1,493 crores is to be distributed as follows :—

	Rs. (crores)
Agriculture and Rural Development ...	191.70
Irrigation and Power ...	450.26
Transport and Communications ...	388.20
Industry ...	100.99
Social Services ...	254.08
Rehabilitation ...	79.00
Miscellaneous ...	28.54
	1492.77

Agriculture naturally receives the largest share of attention in the plan, for, together with irrigation and power which is mainly needed for agricultural development, agriculture and rural development account for 43% of the total investment, then comes transport and communication with 26%, social services with 17%, industry with 6.8% and rehabilitation and miscellaneous with 7.2%.

The Commission has finally put its seal on the conviction which had been gaining ground for sometime past that the attainment of self-sufficiency in food by March 1952, as originally planned for, was impossible of attainment. The Commission has now planned for an annual import of 3 million tons of foodgrains during the next few years and even after that it is not sure that imports will become unnecessary. Aiming at a consumption of no more than 13.67 oz per adult per day which was available in 1950, it sets up a target of 7.2 million tons of additional food production to allow for an increase in population of 26 million by the end of 1955-56. Bihar's quota in this additional production of food is 8.79 lakh tons. In fact Bihar's quota is the highest among the States. For the Grow More Campaign of the quinquennium 1947-48 to 1951-52, Bihar had set for itself a target of 3.7 lakh tons of additional foodgrains of which 3.37 lakh tons were planned for during the last three years at a cost of more than Rs. 10 crores. The task which Bihar has to set itself for the next quinquennium is therefore much more formidable than what she set herself during the last quinquennium. Moreover, in the past quinquennium she was required to meet by additional production one twelfth of the total all-India deficit, while under the present plan she is required to meet fully one-eighth of the all-India deficit. It is still doubtful to what extent the actual production has responded to the attempts made to increase production under the Grow More Food Campaign. Sample verifications undertaken in the States of Bombay and Madhya Pradesh have shown that the actual increase in production has in many cases fallen short of the estimated increase in production.

Apart from food, the plan envisages an increase of industrial raw materials and commercial crops, 20.6 lakh bales of jute, 12 lakh bales of cotton, 3.75 lakh tons of oilseeds and 6.9 lakh tons of raw sugar (gur). Out of these Bihar's share is 3.9 lakh bales of jute, 8.5 thousand tons of oilseeds, 50 thousand tons of raw sugar. In 1950-51, Bihar produced 6.58 lakh bales of jute, 53.6 thousand tons of oilseeds and 4.4 lakh tons of raw sugar. Bihar's production of jute has increased materially since 1948-49 when she produced only 3.74 lakh bales. The year 1950-51 was, however, a very bad year for Bihar and

agricultural production has been considerably less than normal. The target set for Bihar for the Commercial crops may not be impossible of attainment provided sufficient incentives are present. The Commission, however, would expect the increased production of commercial crops to take place in the ordinary course in view of the favourable factors which prevail at present and which are likely to continue. In defining its price policy, however, the Commission has recommended that the first step in this direction is to prevent the prices of commercial crops like jute, cotton and oilseeds from rising further, and to maintain the parties between sectional prices such as those of foodgrains and commercial crops.

For the increase of foodgrains, however, positive measure of assistance is to be given to the farmer by the State. The Commission estimates that out of a total 7.2 million tons of additional foodgrains to be produced, 4.2 million tons will come from major and minor irrigation schemes, 1.5 million tons from land improvement and reclamation schemes, 0.6 million from manures and fertilisers, 0.4 million from seed distribution schemes and 0.5 million from other schemes. The main reliance is naturally placed on irrigation facilities to be provided which would bring an additional 13.19 million acres under irrigation by 1955-56. The Commission therefore expects an increase in yield of 8.7 maunds per acre for every acre irrigated which appears to be an exaggerated claim remembering that for the G.M.F. Campaign in Bihar irrigation is estimated to increase the yield by 5 maunds for every acre irrigated. If so much reliance is to be placed on irrigation, grave doubts naturally arise as to how far the increase of commercial crops will materialise, depending as it will do only on the price factor, specially when the Commission would not allow the prices of Commercial crops to rise further. Moreover, an extension of acreage under the commercial crops is likely to be at the cost of acreage under the food crops, and, as such, is not likely to be encouraged. The application of Minimum Wages Act even on a limited scale, as recommended by the Commission, and experiments in Co-operative farming and Co-operative village management may have effects on agricultural production which it is difficult to foresee.

The Commission has planned on a very liberal scale for additional power to be generated. The power schemes when completed, will provide an additional 1.1 million Kilowatts which is about 70% over the existing capacity. Is this additional power likely to be absorbed by the existing and expanded industries? It has been estimated that the industrial development contemplated under

the plan, will increase the industrial outturn by about 12% and that at present electricity forms only about 30% of the total industrial expenditure on all fuels and power. Much will depend on the price at which power can be made available. Power charges have gone up considerably—even in 1949 the average price was 0.96 anna per K.W.h. but the rate for domestic and commercial consumption was as high as 2.47 annas—and the power projects undertaken at the peak of inflation may prove quite un-remunerative should there be a material drop in the price level.

“ As the bulk of the resources which can be mobilised during the period of the Plan will be employed in the development of agriculture, irrigation and power, and community services, it will not be possible for the State to make large investments directly in industry. Such investment as can be made should be devoted to new lines urgently needed and to expansion of enterprises already under public ownership and management.” The plan thus contemplates to leave industries mainly to private enterprise although the State will control and direct investment in the industrial field. The kind of control which the State will exercise over the industrial field is typified by the Industries (Development and Control) Bill which the Commission suggests should be passed into law without further delay. The main industries to be affected by the expansion programme of the plan are aluminium, cement, cotton textile, fertilisers, glass and glassware, heavy chemicals, matches, paper and paper board, salt, steel, sugar, soap, alcohol and agricultural implements. The largest expansion has been planned in the aluminium, automobile manufacturing and agricultural implements industries. It would appear somewhat surprising that in spite of the present cloth famine through which the country is passing, hardly any increase is contemplated in the installed capacity of the textile industry producing yarn and cloth, and although some increase in production is envisaged by a better utilisation of the productive capacity of the existing plant, yet the level of production contemplated is not even as high as that reached in 1944. Although the plan contemplates an expenditure by the State of more than Rs. 100 crores on industrial development, yet apart from a sum of Rs. 16 crores to be spent on the development of cottage and small scale industries, and a sum of Rs. 20 crores to be given as assistance to the steel industry, practically the whole of the balance is to be utilised for the development of a few Government owned industrial units. Under the circumstances, what is the guarantee that in the private sector of the large scale industry the expansion contemplated by the Plan would

materialise and the additional investment required would be forthcoming in the face of the Industries (Development and Control) Bill which has met with very strong opposition from the industrial interests? Industrial activity has remained at a low ebb since it reached its height in 1945. Cottage industries selected for special development are *khadi*, manufacture of palm *gur*, oil pressing, utilisation of dead-cattle, manufacture of hand made paper, woollen blankets and matches. Small-scale industries have a special role to play in the manufacture of components and accessories as in the case of textiles, automobile and bicycle industries. Cottage and small-scale industries are to be encouraged on the ground that they increase the volume of employment, required small capital for their working when the dearth of capital is being keenly felt in the country, promote decentralisation of industry and prevent concentration of wealth and means of production. The great drawback of small-scale and cottage industries, however, is their uneconomic character. Even as regards the volume of employment offered and the economy of capital effected, it is interesting to note that the Census of Manufactures in 1948 found that although 60% of the establishments covered by the Census employed less than 50 persons, they provided only 7% of the total employment and manufactured only 10% of the total value of goods produced. At the other extreme, barely 9.6% of the total number of establishments employed more than 500 workers each but they provided employment for 77% of the total workers employed and produced 69% of the total value of goods produced.

No details are available as to how the proposed outlay of Rs. 388 crores on transport and communications is to be distributed among the different methods of transport and the form the outlay will take. As regards social services, the total expenditure of Rs. 254 crores is to be distributed among education (Rs. 123 crores); health (Rs. 84 crores), housing (Rs. 23 crores), labour and labour welfare (Rs. 7 crores) and amelioration of backward classes (Rs. 18 crores). The bulk of the expenditure on housing will be for the benefit of industrial workers for whom it is proposed to construct 25,000 subsidised houses every year. As regards rehabilitation, it is stated that four-fifths of the displaced persons from West Pakistan and one-half of those from East Pakistan have already been absorbed in the economy of the country. Since the rest of the displaced persons have to be rehabilitated with the least possible delay, the plan has proposed an expenditure of Rs. 79 crores to be spent over three years and hopes that the general economic development of the country which the Five Year plan will promote, will

help the absorption of displaced persons in the economy of the country.

FINANCING OF THE PLAN

As we have seen, the first part of the five year plan contemplates a total expenditure during the period of Rs. 1,493 crores of which Rs. 734 will be the share of the Central Government and the balance of Rs. 759 crores the share of the States. The share of Bihar, which possesses 6% of the area and 11% of the population of India, is Rs. 55.7 crores or 7.3% of the total expenditure to be incurred by the State Governments. The Central Government besides shouldering the entire cost of rehabilitation, will bear the largest share of the expenditure on transport and communications (about 80%) and industry (about 75%), while it will bear 39% of the cost on irrigation and power and 21% of the cost on social services. It has the lowest share (9%) in agriculture and rural development. Thus the State Governments' main responsibility is for agriculture, irrigation and social services. The sources of finance of the first five year plan are to be as follows :—

	Rs. (Crores)
1. Central and State Government surpluses on revenue account	211
2. Revenue expenditure normally set apart for development by the Central and State Governments.	393
3. Public long term loans	114
4. Small savings and unfunded debt	250
5. Resources normally available from Capital Account for development, Centre and States ...	123
6. Resources available for railway development from ordinary railway revenue	30
Total internal finance available' ...	1,121

There remains a gap of Rs. 372 crores, out of which it is expected that about Rs. 82 crores will be met from resources made available by the food loan from the United States and the aid to be offered by Canada and Australia under the Colombo Plan. The balance of Rs. 290 crores is to be met either by drawing on the sterling balances

or by deficit financing. It is hoped that if further external assistance is available, it may be possible to implement even the second part of the five year plan involving an expenditure of Rs. 300 crores without undue strain on the country's economy.

At present the revenue budgets of the Central and State Governments show little surplus. Thus the revised budget of the Central Government for 1950-51 showed only a small surplus of Rs. 8 crores and of the Part A States a deficit of Rs. 5 crores. The Commission hopes that surplus will emerge to the State Government from increased income from land, estate duties (the early enactment of which is recommended by the Commission), betterment levies, water rates and economies in expenditure; while surpluses at the Centre are likely to emerge from the stoppage of evasion of income and super taxes. The Commission, however, does not favour any material increase in direct taxation as it is likely to affect the capital market adversely.

It would appear very doubtful that the revenue surpluses to the extent anticipated will emerge either at the Centre or in the State. Even if the abolition of Zamindaries can be effected, the additional income from land that will accrue to the States will mostly be utilised during the next five years for the payment of compensation to the Zamindars. Estate duties, if they can be levied without undue delay, may bring in additional revenue; but its amount is difficult to estimate and it will take several years before it can be effectively enforced. Income from sales tax may actually go down as a result of certain restrictions imposed by the constitution. Economies in public expenditure are difficult to enforce and the experience of the past 5 or 6 years holds out little hope. The experience of the State Governments such as C.P., Bombay, etc., in recent years in raising local loans has not been very encouraging and the experience of the Central Government has not been materially different. The aggregate of funds raised by the Central Government in the loan market from 1947-48 to 1949-50 amounted to Rs. 136 crores against which redemption totalled Rs. 223 crores; while in the case of Part A States, if we exclude the loans from Central Government, the permanent debt increased only by Rs. 18 crores in the period 1949-50 to 1951-52. The position regarding unfunded debts and small savings is, a little more encouraging. The unfunded debt of the Government of India had increased by Rs. 61 crores from 1947-48 to 1949-50. If, therefore, as seems likely, the anticipations in respect of revenue surpluses, long term debt and small savings are not realised, the gap in revenue which

has been estimated at Rs. 290 crores, is likely to be very much greater and may even be doubled.

THE INFLATIONARY POTENTIAL

The Commission has said that the objective of price policy for the next few years should be, firstly, to prevent a further rise in prices and to the extent possible, to bring them down; and secondly, to maintain the parities between sectional prices. It has also been pointed out that the way for the betterment of the standard of living of the worker lies only through a fall in prices or an increase in productivity; and that any upward movement in wages which would be reflected in the cost of production, should be avoided in the present circumstances. And yet when faced with the financial difficulty involved in implementing the plan, the Commission expresses the view that although it would like to avoid deficit financing as far as it is possible, yet if it is faced with the choice between administering a further dose of inflation for the implementation of the plan and the abandonment of the rate of development implicit in an outlay of Rs. 1,493 crores over five years, it would choose the former. As we have already seen, the inflationary potential involved in the financing of the plan is not limited to deficit financing to the extent of Rs. 290 crores, but the deficit may quite possibly be considerably greater, even if no account is taken of the habit of development projects to exceed very materially the cost originally estimated, as we have seen in the case Sindri Fertiliser Factory and the Damodar Valley Project. The homily against further inflation delivered by the Commission may turn out to be no better than the pious hopes expressed in the past by Finance Ministers at the time of delivering Budget speeches. We have seen that inspite of the assurance of Finance Ministers to hold prices or reduce them by 10%, prices have continued in their upward career unmindful of such assurances. Since 1947 the Economic Adviser's wholesale index has gone up as follows:—

1947—297	1948—367
1949—381	1950—401
First half of 1951—461	

The Commission has been constrained to admit that for some-time to come inflationary pressures will continue to operate; but hopes that when the additional production implicit in the plan materialises,

the inflationary tendency will be held. The Eastern Economist has estimated that the directly productive schemes in the plan will generate output at the end of five years of the value of Rs. 172 crores in agriculture and Rs. 128 crores in manufactures or a total of Rs. 300 crores against an expenditure of Rs. 590 crores on directly productive projects and Rs. 908 crores on projects which may only be indirectly productive. If therefore the plan is not financed by genuine taxation and loans to any large extent, the inflationary tendency will not be mitigated even after the increased production has materialised. In this connection the observation made by the United Nations Department of Economic Affairs in its Report on the Financing of Economic Development in Under-developed Countries is worth quoting. It says: "As a general method of financing economic development, inflation is undesirable and has proved in many cases to be self-defeating and even disastrous. Inflation holds particular dangers for under-developed countries. In general, their output is more rigid than that of industrialised countries and cannot easily be expanded to meet the pressure of rising money demand; the administrative and economic mechanism required for keeping inflation in check are less developed; confidence in monetary stability and monetary institutions is less firmly established. Inflation encourages the speculative and unessential transactions which are major obstacles to economic development; discourages domestic saving and lowers the general efficiency of production. Hence the development of anti-inflationary policies assumes particular importance for under-developed countries." Again Mr. B. K. Madan, Economic Adviser to the Reserve Bank of India, in an illuminating article published in the September, 1950 issue of the Reserve Bank of India Bulletin said; "the continued use of a significant degree of inflation does not augur well for the future of planning, for inflation is the negation of planning in finance, indeed its very antithesis. The use of inflation too, breeds irresponsibility, and therefore extravagance and waste in the use of resources; for if the ends are limited by the means, we know what we are about and how we are about it; but if we seek the ends regardless of the means, we are seeking to evade, though we cannot avoid, the consequences to the economy (namely, sacrifices of civilian and living standards) of the particular means of financing."

CONCLUSION

The plan is, as it had to be, a compromise. A rational plan is only possible where a single aim is kept in view. The Commission

had, however, to reconcile a number of different aims. It had to conform to the directive principles of the constitution which lay down that the ownership and control of the material resources of the community are to be so distributed as to subserve the common good and that the operation of the economic system does not result in the concentration of wealth and means of production to the common detriment. It had also to conform to the principles to which the party in power is pledged. Thus the aim of achieving the maximum of productive results with the minimum of resources available, which might have resulted in the development of large scale industries alone, had to be compromised in the interest of economic equality by encouragement given to small scale and cottage industries. Socialisation of the means of production had to be compromised by giving limited scope to private enterprise. Like all compromises, it is also full of contradictions. Thus, while large scale production is discouraged in the industrial field, it has been held that agriculture cannot be developed as an efficient industry unless the unit of management becomes much larger than it is at present. While for the attainment of the targets in food production, active State assistance is considered necessary, yet for the increased production of commercial crops reliance is placed entirely on natural economic forces. While fettering industrial freedom more and more, it is yet hoped that industry will voluntarily put forth the additional investment necessary for the attainment of the target set up. While lip service is paid to the evils of inflation, deficit financing is advocated for the implementation of the plan.

The plan has concerned itself most with the pressing administrative problems of the day, such as the food deficit and the difficulties of its import arising from the foreign exchange position, the scarcity of jute and cotton arising from the partition of the country, the depressed state of our industrial production, the problem of refugees from Pakistan, etc. Problems of trade, commerce and finance appear to have received little attention from the Commission. Plans, whatever their merits, are, however, meant to be implemented. The international situation at the moment is, however, very uncertain and a general election is pending, and anything may happen which may jeopardise the plan. Moreover, a consistent policy has to be followed in implementing the plan and the instruments for its implementation should be well adapted to the task. The Gorwala Report recently published, has drawn pointed attention to some of the defects that exist in these directions.

Round the World

Coconut Cultivation

Recently at Calcutta was held a meeting of the Indian Central Coconut Committee under the chairmanship of Sardar Datar Singh. It was opened by Mr. Thirumal Rao, Deputy Minister for Food, Government of India. It was decided at this meeting that in West Bengal a five-year scheme would be operated at an estimated cost of Rs. 75,000 for the development of Coconut cultivation.

Mr. Thirumal Rao pointed out that coconut not only provided 800,000 tons of food but constituted also the raw material for several important industries. In view of this the development of this aspect of Indian agriculture was important and essential. In this connection, however, it should be pointed out that mere extension of cultivation is not enough. There should be also some necessary legislation for the protection of the fruits till they are ripe for use as food. At present a considerable portion of the yield is used as drink and plucked when it is in a very infant stage. This practice involves wastage on two fronts. The food that coconut provides cannot grow. Secondly the other parts of the fruit become useless. The cartloads of raw coconut brought to Calcutta alone indicate the kind of wastage which we have been tolerating from year to year. It is time that some definite step is taken to stop this vandalism. It is true that water of green coconut is a soothing drink. But it has many substitutes and is not indispensable.

Anglo-Persian Relations

The relations between Britain and Persia over the issue of the Anglo-Iranian Oil Company have reached almost a breaking point. Dr. Mossadig means business and has sanction of public opinion behind him. In view of Britain's previous experience of Persian politics and Persian public men, the British Government on the present occasion also was so far misled as to think that it would be possible for British agents so to manipulate things as to turn out the Mossadig Government and bring into power another which might help in disposing of the oil issue as Britain wanted. That is why the talks at Teheran were not only stopped but the Labour Government announced that it would not be ready to open further talks with Dr. Mossadig. It calculated that by bringing pressure upon the Shah and dissident elements of rightwing politics Mossadig would be turned out and a more conciliatory Government would be formed within a short time. Attempts were made to bring home to the Shah that Dr. Mossadig's policy would pave the way for the abolition

of the monarchy. But possibly for the first time in modern Iranian history the masses have been fully aroused against foreign domination of which Anglo-Iranian Oil Company was the main symbol and what is more possibly for the first time a Prime Minister has been found in the person of Dr. Mossadiq who is not open to any kind of influence.

The British Government did not reckon with these two factors. It is possible that a number of members of the Parliament do not support the policy of Dr. Mossadiq but such is the strength of public feeling and such is the attitude of men in the street that they cannot oppose Mossadiq effectively on the oil question. The result is that the old Palmerstonian policy of sending out a man of war to distant waters as a show of British might and as a means of striking terror into the heart of lesser powers proved a mere bluff on the present occasion. A British Cruiser accompanied by smaller crafts remained at anchor within sight of the Refinery and several other vessels of various sizes were within call. But Mossadiq refused to be overawed. He prepared the people against intervention by the British and at the same time he let it be understood that the landing of British troops on Iranian soil would mean the outbreak of the third World War. In other words Britain and America were informed that if and when necessary Russian assistance might be sought by Iran. The British Government could not, therefore, act on its own account when Mossadiq's Government asked the British oil experts and officers to leave Persia within a specified time. It had to sound Washington where, however, there was no response to the proposal of using the big stick. There was rather much discouragement from the State Department against the use of force by Britain. So Herbert Morrison had to eat the humble pie and had to withdraw the mailed fist which had been dangled for a time.

When the threat of force proved thus very ineffective, the British Government decided to take the matter to the Security Council. The plea was that Iran's refusal to respect the injunction of the Hague Court was a threat to world peace and security. In this form, however, Britain's case found no support anywhere. Not even the State Department at Washington was willing to stand by a resolution of this character. So it had to be considerably diluted and the Security Council was to urge that Britain and Iran should reopen oil talks, by way of coming to some compromise and at the same time it was to note that Iran had failed to implement Hague Court's decision. The resolution in this form also had not the support of the requisite number of members. So finally on the suggestion made by India and Jugoslavia it was decided that only the first part of the resolution would be moved and no reference would be made to the Hague Court and to the non-implementation of its decision. Dr. Mossadiq, however, would have none of it. He pointed out that he had come to New York only to bring home to the Security Council that

it had no jurisdiction over the oil question which was only an Iranian domestic issue.

So finally it was resolved that pending decision by the Hague Court as to the jurisdiction of the United Nations over the matter, all discussion would be postponed. So far Dr. Mossadig has proved to be as tough and intractable as De Valera happened to be on the Irish question. We are told that whenever any particular issue was to be talked over between De Valera and British representatives he started relating Irish grievances against Britain since the days of Henry II. Dr. Mossadig also proved his intractability by detailing on the platform of the Security Council the kind of exploitation of Persian resources which the Anglo-Iranian Oil Company had made during the last fifty years. We doubt very much if in the face of this attitude the Security Council would make any headway towards the settlement of the question even if the World Court decides that it has jurisdiction. So the best way to settle the dispute would be for Britain to open bilateral talks with Iran.

Medium of Instruction

Acharya Narendra Deva's presidential address at the All-India Educational Conference at Bombay has brought back the question of the selection of medium of instruction in the higher stages of education into the forum of debate. The matter was discussed rather threadbare by the University Education Commission over which Professor Radhakrishnan presided. The opinion of this body was that if and when the present medium of English was to be replaced it should be so replaced by a regional language. It has been pointed out now that the implementation of such a recommendation would result in a complete sectionalisation of the educational and cultural life of the country. Throughout India there is now one medium. Consequently it is possible for a University in one corner of India to recruit its students and teachers from another corner without any difficulty. But if regional languages become the medium of instruction this advantage cannot be availed. Not only students from other regions cannot be admitted but the field of selection of teachers also will become narrowed.

Already because of the prevailing spirit of localism local candidates for teaching appointments are as a rule appointed in most Universities, not unoften to the detriment of the higher interests of education. If to this is added the difficulty of language, selection will be rather on a low level and higher education will suffer all the more in consequence. Acharya Narendra Deva, who has been at the head of University administration at Lucknow for the last few years is convinced on this account that the national language should be made the medium of instruction at the higher stages of education. There are some who believe that this argument of the Acharya in favour of making Hindi the medium of instruction for University education is really an argument

for retaining English in its place. Where there is some element of truth in this contention, it should also be taken as a fact that English cannot for long remain the medium of instruction without bringing the whole system of education into collapse. The standard maintained in learning English is every day deteriorating in our educational institutions. Only a very small section of students can now express themselves clearly in the English language. In view of this gradual decline in our knowledge of this foreign language to insist on retaining it as the medium of instruction in the higher stages is becoming increasingly impractical. At the present rate of decline it may not be possible for retaining English in this position for more than five years longer.

Hindi has on the other hand been made the national language of India and to look askance at it now and cast lingering looks on English is to take too short-sighted a view of things. Hindi will have to be learnt more earnestly and it is a fact also that it can be learnt effectively within one-fourth of the time usually spent in learning indifferent English. So we believe time has arrived when we should think furiously on the subject. In this connection the advocates of regional language as the medium of instruction are also not idle. They are pushing with vigour the old argument that unless a subject is learnt through one's own language it cannot be learnt properly. We do not accept this argument as wholly valid. In the lower stages, of course, it becomes easier for a child to learn the rudiments of a subject through the medium of the language which he picks up in his environments. But later when one has learnt to appreciate the beauty of another language as well it is very difficult to say whether knowledge can be acquired better and mind becomes disciplined more as a result of study through this language or that. In Europe for centuries Latin and Greek were the media of education. Who would say that mind was not as properly developed during that long period by education as during the last few centuries when national languages have been substituted for Latin or Greek? Our experience in this province also does not convince us that the substitution of Bengali for English as the 'medium of instruction in schools has resulted in better education for boys and girls. Much of course depends upon the stage of development of the language which is to be the medium of instruction. It will not be exactly correct to say at the present time that Hindi is less developed than any regional language of the country. Consequently educational standard is not likely to suffer if Hindi is chosen as the medium instead of a regional language and at the same time we shall gain by this choice other advantages of great national importance.

General Eisenhower to be President ?

A proposal has been afoot in the U.S.A. for sometime past for setting up General Eisenhower as a candidate for Presidentship in 1952. His

candidature will be unique from more than one standpoint. In the first place he is not identified with any political party of the Republic. It has been suggested that he may be set up as a Republican candidate if that party accepts him. If not, he may be put up on behalf of the Democratic Party. This much is known that his views are liberal and anti-isolationist. Beyond this his political preferences have not been revealed. Secondly, it is unique that he has refused to declare his candidature but it is taken for granted that if accepted by either Party he will not refuse nomination.

The General is a man of great experience and the qualities of his head and heart are appropriate for the great office of the American President. During the twentieth century no military man has been chosen for the White House unless Theodore Roosevelt should be taken as such. George Washington who was the first President was of course a category by himself. But certainly his great exploits as the leader of the liberation army during War of Independence counted for much in his choice as the first President. The example so set was followed several times in the 19th century and men who had given evidence of successful leadership in a military adventure were given preference on several occasions for election to the White House. In fact the American people are not punctilious as to the kind of experience a Presidential candidate should have. What they usually insist on is that a candidate should have to his credit sufficient experience in a position of leadership and possess sound views on live issues. After Washington laid down office there were for decades only civilian Presidents. They were noted men but men with experience only in the political and administrative fields. Later, as it has been pointed out already, military experience also counted now again in the choice of a President. But the failure of General Grant as President discredited military experience to a considerable extent, and emphasis was placed more and more on previous political and administrative record. Only in one instance experience in educational administration counted with the electorate and Woodrow Wilson was chosen President not so much because he was at the time of his candidature Governor of New Jersey but because of the ability and calibre he had shown as President of the Princeton University. In fact both Governorship and Presidentship were the outcome of the same appreciation by the public of the great leadership he had evinced as the head of the Princeton University. Now if General Eisenhower is chosen as President, he would carry to the White House not only his proved leadership of an international army but his experience as leader and President of the Columbia University.

Reviews and Notices of Books

Pastoral Psychology—By Göte Bergsten. Published by George Allen and Unwin Ltd. Pp. 227. Price 15s. net.

At a time when the world faces the great dangers of a mechanical, soulless civilization for the whole of humanity, a study in the care of souls is a growing need. Just as man has a body, so he has a soul too. But almost all the arts, crafts and sciences of the modern world seem to be exclusively concerned with the care of man's body and the ways and means of satisfying his physical needs and conducing to his material comforts. Fortunately for us, however, there are still some religious persons—the priests, clergymen, ministers or pastors—who bestow their best thoughts and direct their spiritual activities on the care of souls.

The work under review is an excellent study in the care of souls. It is a very careful and thorough discussion of the problems of personality treatment in all their aspects. It follows a new path which is different from the old way of merely applying psycho-therapeutic principles to the treatment of abnormal minds by the minister. Although it does not deny the usefulness of psychotherapy, it proceeds under the conviction that the normal member of the church needs pastoral care as much as any other, and that pastoral psychology should have its own techniques and be recognised as an independent form of personlity treatment. It is in this spirit that it discusses the main problems of pastoral psychology, such as the principles and methods of treatment, the care of souls and the unconscious, confession, belief and unbelief, guilt and fear of punishment, the normal and the abnormal mind, the spiritual care of the insane, religious depression, asceticism, religious conversion and growth etc. The book will be helpful to both the professional psychiatrist and the religious minister.

S. C. Chatterjee

Vedānta Darśan, Vol. II—By Dr. Asutosh Bhattacharyya, Sāstrī, M. A., Ph. D., P. R. S., Vedānta-tīrth, Lecturer, Calcutta University, Published by the University of Calcutta. Pp. 440. Rs. 10/-

Standard philosophical works in Bengali are not many. Only a small number of them has appeared in recent times and won the recognition of many a competent scholar. Dr. Asutosh Bhattacharyy's second volume on the most important and popular system of Indian philosophy — the Vedānta—is a work of this type. His first volume on the same philosophy, written in Bengali, was published about ten years ago and was highly appreciated by both scholars and general readers interested in the subject and versed in the language.

The present volume is a critical and comparative exposition of the Vedānta epistemology, written in lucid and elegant Bengali. It is a very interesting and highly informative study of the chief problems of knowledge in the light of the contributions made by the main schools of the Vedānta, namely, the Advaita, Dvaita and Viśiṣṭādvaita. At the same time, the views of the rival systems of Indian philosophy like the Sāṅkhya, Nyāya Vaiśeṣika, Bauddha, Jaina and Mīmāṃsā have been duly considered and clarified. The learned author has occasionally but perfunctorily compared and contrasted the Indian theories with relevant views in Western philosophy. He has also attempted a critical estimation of the value and validity of the views of the different Indian systems regarding the different problems.

The book consists of nine chapters. In the first chapter the nature and method of knowledge (pramā and pramāṇa) have been explained and the question whether memory (Smṛti) is a source of knowledge or not has been fully discussed from the standpoint of almost all the systems of Indian philosophy. In Chapter II, the problem of Perception has been very carefully discussed in the same way. Chapter III is an elaborate and comprehensive study of the theory of Inference as a source of knowledge in the different Indian systems including the Cārvāka critique of inference. In Chapter IV, the nature, forms and validity of comparison (upamāna) as a distinct pramāṇa have been considered. Chapters V, VI and VII are similarly devoted to the study of Testimony (śabda), Postulation (arthāpatti) and Non-cognition (anupalabdhī) respectively as separate sources of knowledge. In Chapter VIII, the validity of knowledge, the conditions of its origin and the tests thereof have been adequately and elaborately discussed. The last chapter is a clear and comprehensive study of the nature and forms of apramā or non-valid cognition and of the different theories of error (bhṭi) as elaborated in the different systems of Indian philosophy.

We are grateful to the learned author for having written such a masterly work on Indian epistemology in the Bengali language. The book will be highly useful to all students and teachers who want to have a thorough grasp of the subject through the medium of Bengali. It will also help the general reader in acquainting himself with this important and basic aspect of Indian philosophy. The book will surely have the wide circulation it deserves among the Bengali reading public.

S. C. Chatterjee.

Ourselves

FIRST VICE-CHANCELLOR UNDER THE NEW ACT

It is a matter of great pleasure to us that Mr. Justice S. N. Banerjee has been appointed first Vice-Chancellor under the Calcutta University Act, 1951. An eminent lawyer, Mr. Justice Banerjee was also long connected with education as a teacher in affiliated colleges. He was appointed Vice-Chancellor of the Calcutta University in 1950 and during the last one year and a half he has made his influence felt and authority respected in the University. It was in the fitness of things that the onerous responsibilities of the first Vice-Chancellor under the New Act have been entrusted to him.

* * * * *

CHANGES IN UNIVERSITY ORGANISATIONS IN OTHER PROVINCES

There have been basic changes in the organisation of education in Bihar. The Legislature in this province has passed new enactments under which the University of Patna will have its jurisdiction limited to the city of Patna which will become henceforward a purely teaching University. There will be another University called the Bihar University which will be of an affiliating type and exercise jurisdiction over educational life in the rest of the province. The principle underlying these arrangements is not new. At one time the University of Allahabad was an affiliating institution. But in the twenties it was made a teaching University and a separate Agra University was constituted to exercise jurisdiction over colleges in cities and places outside Allahabad, Lucknow and Banaras. We are not sure if this arrangement has been a very happy experiment. In view of this experience it is too early yet to say that the Bihar experiment will be educationally and culturally very successful.

Aligarh and Banaras have also been given new charters. At one time there was a talk of changing the names of these Universities so that their communal character might not be emphasised. But Aligarh Muslim University and Banaras Hindu University maintain their old names under the new Act as well. It has been pointed out that as their new constitutions are very liberal and do not contain any provisions

for communal exclusiveness, there is no harm in maintaining their old names. In this matter we have to suspend our judgment until we have some experience of the working of these Universities under the new Act.



Official Notifications, University of Calcutta

Notification No. Misc. R. 7

Senate House, Calcutta, the 9th August, 1951.

It is hereby notified for general information that the Government of West Bengal have been pleased to sanction the replacement of the existing Regulations Relating to the First and Final M.B.B.S. Examinations as embodied in the Chapters XLIV and XLV of this University Regulations by new ones.

The new Regulations are to take effect from the Examinations of November, 1951.

S. DATTA,
Registrar.

Notification No. Misc. R. 5.

Senate House, Calcutta, the 30th July, 1951.

It is hereby notified for general information that the Govt of West Bengal have been pleased to sanction the following changes in the Regulations relating to the Diploma in Child Health. The Changes are to take effect immediately.

The following chapter has been added :—

CHAPTER XLIX—E

(1) An examination for a 'Diploma in Child Health' shall be held annually in Calcutta and shall commence at such time as the Syndicate shall determine, the approximate date to be notified in the Calendar.

(2) Every candidate for admission to the examination shall send application to the Registrar with a certificate in the form prescribed by the Syndicate and fee of Rs. 100 at least one month before the date fixed for the examination.

(3) If a candidate, after completion of a regular course of study for the examination, does not present himself for the examination or fails to pass the examination, immediately succeeding such completion, he may appear at any of the four following examinations on payment of the prescribed fee without special permission of the Syndicate.

(4) Any Bachelor of Medicine and Bachelor of Surgery of this University or of any University recognised by this University or any Licentiate in Medicine and Surgery of this University, who has taken the Degree not less than two years previously, may be admitted to this examination on production of certificates of having, subsequent to his admission to the M.B.B.S. Degree of passing the L.M.S. Examination—

(a) spent at least one year for not less than six hours a week in Post-Graduate study in Pediatrics at a Hospital or Institution recognised for the purpose and spent three months in study of General Medicine at a Hospital or Institution recognised for the purpose;

Or

(b) held for, at least, six months a House Physician's appointment at a General Hospital and spent at least six months for not less than six hours a week in Post-Graduate study in Pediatric at a Hospital or Institution recognised for the purpose;

- (c) held for, at least six months a House Physician's appointment in a Children's Hospital or in the Pediatrics Department of a General Hospital recognised for the purpose and spent, at least, six months for not less than six hours a week in Post-Graduate study of Pediatrics at such a recognised Hospital or Institution and spent three months in the study of General Medicine at a recognised Hospital or Institution.
- (ii) Put in 20 attendances of not less than one hour each in the study of Infectious Diseases at a Hospital or Institution recognised for the purpose.
- (iii) Spent six weeks in study at an approved Child Welfare Centre and at a Creche and at a Child Guidance Clinic or carried out at least one Infant Welfare Survey.
- (iv) Satisfactorily completed the courses of special instruction, of not less than 40 hours, in the syllabus as prescribed for this Diploma.
- (v) Attended for a period of not less than 20 hours a practical course of Pathology and Bacteriology with special reference to Pediatrics.
- (5) The above conditions of study may be relaxed, at the discretion of the Syndicate on the recommendation of the Board of Higher Studies in Pediatrics or, until it is constituted, by the Faculty of Medicine, in the case of candidates who have carried out original investigation in any branch of the subject or obtained the Degree of M.B. of this University or of any other University recognised by it.

(6) The examination shall be Written, Oral and Practical. There shall be four papers in the written examination as under—

Paper I—Diseases of Children.

Paper II—Diseases of Children

Paper III—Development of Children, Child Health and Preventive Pediatrics, Dietetics.

Paper IV—Child Psychology and Management and Public Administration relating to children.

Each paper shall be of 3 hours' duration and shall carry 100 marks.

(7) The Practical examination shall consist of Oral and Practical tests and shall carry marks as under—

Oral	...	...	...	...	...	...	100 marks
Practical	...	...	...	...	...	...	200 marks

(8) In order to pass the examination, a candidate must obtain 50 per cent. of the total marks in Written and Oral and 50 per cent of the total marks in the Practical.

(9) As soon as possible after the examination, the Syndicate shall publish a list of successful candidates arranged in order of merit. Each successful candidate shall be given a diploma in the form prescribed in the Appendix.

(10) The limits of subjects shall be as follows :—

- Applied Anatomy, including Embryology and Developmental Anomalies; Applied Physiology and Psychology of Childhood.
- The growth and development from Birth to Adolescence.
- The care of the well and the ill child, including Prophylaxis, Hygiene and Mental supervision, specially preventive Pediatrics.
- Dietetics of normal and abnormal children.
- Diseases of Children, including their Pathology, Prevention and Treatment.
- Legislation and Public Administration in regard to the care of children, including the methods of Infant Welfare Centre.

The above list may be modified or added to by the Syndicate from time to time on the recommendation of the Board of Higher Studies in Pediatrics or, until it is constituted, by the Board of Studies in Medicine.

Note :—(1) An institution recognised for the purpose of this diploma must be either a Children's Hospital having not less than 50 medical beds or Children's Department of a General Hospital containing not less than 50 children's beds.

(2) Attendances must be so arranged as to allow students to study a variety of infectious diseases according to their prevalence.

(3) The term childhood includes the age period from birth to adolescence.

The detailed syllabus within the limits of the subject shall be laid down by the Board of Studies in Medicine or by the Board of Higher Studies in Pediatrics when appointed subject to the sanction by the Syndicate.

S. DUTTA,
Registrar.

Notification No. C/219/4/Affl.

It is notified for general information that under Section 22, read with Sub-section (3) of Section 21 of the Indian Universities Act (Act VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the Session 1950-51, the Burdwan Raj College shall be affiliated to the Calcutta University in Bengali 2nd language up to the I.A. and B.A. (Pass) standards, with the permission to present candidates for the examinations in the subjects from 1952 and not earlier.

UNIVERSITY OF DELHI

Delhi, the 1st August, 1951.

The undermentioned candidate for Qualifying Examination held in April, 1951, who was proved to the satisfaction of the Executive Council to have resorted to unfair means in the course of the examination has been disqualified from passing the Qualifying Examination held in April, 1951.

Roll No.	Name of candidate	Father's name	College
708	Brahma Deo Tiwari	Shri Keshav Deo Tiwari	Shri Ram College of Commerce.

T. P. S. IYER,
Registrar.

UNIVERSITY OF DELHI

Delhi, the 1st August, 1951.

The undermentioned candidates for the B.A. (Pass) Examination held in April, 1951, who were proved to the satisfaction of the Executive Council to have been guilty of misconduct in the examination room, have been disqualified from passing the examination held in April, 1951 :—

Roll No.	Name of candidate	College
274	Hari Gobind Bedi	Ramjas
276	Janak Raj Sahdev	Central
289	Kapal Dev Gupta	Central

T. P. S. IYER,
Registrar.

UNIVERSITY OF DELHI

Delhi, the 1st August, 1951.

The undermentioned candidates for the various University examinations held in April-May, 1951, who were proved to the satisfaction of the Executive Council to have resorted to unfair means in the course of the examination, have been expelled from the University and declared to be not fit and proper persons to be admitted to any future examination of the University :—

S. No.	Name of examination	Roll No.	Enrol-ment No.	Name of Candidate	Father's name	College
1	B.A. (Pass)	572	C.1999	Naresh Chand Jain	L. [redacted]	Ex-student of Shri Ram College of Commerce.
2	B.A. Honours (Maths.)	845	R.2259	Prem Prakash Mittal	Shri K. L. Mittal	Ramjas
3	Certificate of Proficiency (Punjab) in Law	43	L.1313	Ram Pratap	Ch. Brij Lal Bishnoi	Faculty of Law

T. P. S. IYER,
Registrar.

OSMANIA UNIVERSITY

Hyderabad Deccan—7

Notification No. 27/Academic, August 22/23, 1951.

It is hereby notified that K. B. Sharnappa S/o Narasappa First Year student of the Badruka College of Commerce, Hyderabad Deccan, has been expelled and is debarred from joining any College of this University as he has been found guilty of falsification of documents.

By order of the Vice-Chancellor,
(Sd.) Illegible,
Registrar.

OSMANIA UNIVERSITY

Hyderabad—Dn.

Notification. Dated 23rd July, 1951.

The Committee of Examinations has found the undermentioned candidate guilty of malpractice at the Intermediate (Arts) Examination held in April, 1951, and has resolved that this candidate be rusticated for a period of two years and that the result of the candidate at the Intermediate (Arts) Examination held in April, 1951, be cancelled.

He is not allowed to appear at any Intermediate (Arts) Examination earlier than April, 1953.

Roll No.

Name

2697

Hanmanth Rao Narayan Rao Deshpande,
son of Narayan Rao Deshpande.

By Order of the Vice-Chancellor,
(Sd.) K. M. ACHARYA,
Offg. Controller of Examinations.

NOTIFICATION OF THE UNIVERSITY OF BOMBAY

No. Ex/20827 of 1951. Dated the 12th July, 1951.

It is hereby notified that the undermentioned candidates who are found guilty of having practised unfair means at the University Examinations held in March and April, 1951, are declared to have failed at the respective examinations, have forfeited their claims to exemptions, if any, earned by them either at the examinations held this year or in any previous year and that they are further debarred from appearing at any University or College Examination before the dates mentioned against their respective names :—

INTERMEDIATE ARTS EXAMINATION

Seat No.	Name	College	Year
3687	Dave, Divyaprabha Narmadasbanker	Samaldas College, Bhavnagar	1st-Jan., 1954
2066	Dubhashi, Balkrishna Vinayak	Ramnarain Ruja College, Bombay	Do 1953
2184	Kher, Indu Ramchandra	Khalsa College, Bombay	Do 1953
2605	Khona, Luxmicharan Tansey	R. D. & S. H. National College, Bandra	Do 1953
3426	Mehta, Tarak Jayendra	L. D. College, Ahmedabad	Do 1953
3427	Patel, Manilal Chhaganlal	Samaldas College, Bhavnagar	Do 1953

B.A. EXAMINATION

526	Israni, Kishore Isarshing	St. Xavier's College, Bombay	1st Jan., 1953
1401	Desai, Dinkerrai Maganlal	A. B. Garda College, Navsari	Do 1953
1403	Khatri, Usman Ahmed	M. T. B. College, Surat	Do 1953
2168	Mogul, Eruch Hormasji	Ramnarain Ruja College, Bombay	Do 1953
2924	Patel, Tansukh Purushottam	Baroda College, Baroda	Do 1953

INTERMEDIATE SCIENCE EXAMINATION

192	Nassirabadwala, Adi Manekshaw	Siddharth College, Bombay	1st Jan., 1953
528	Patel, Narendra Ratilal	Siddharth College, Bombay	Do 1953
2703	Trivedi, Mukundlal Trambaklal	Dharmendrasinhji College, Rajkot	Do 1953
2740	Desai, Shashikant Dhirajlal	Dharmendrasinhji College, Rajkot	Do 1953
2945	Ravjani, Ramjanali Kasamali	Bahauddin College, Junagadh	Do 1953

B.Sc. EXAMINATION

Seat No.	Name	College	Year
227	Shahani, Ghansham Kishinchand	Bhavan's College, Andheri	1st Jan, 1954
349	Guruswami, T. P.	Ramnarain Ruia College, Bombay	Do 1953
1722	Deshpande, Yeshwant Waman	St Xavier's College, Bombay	Do 1953
2554	Shukla, Harshadrai Krishnashanker	Gujarat College, Ahmedabad	Do 1953

S. E (MECH. & ELEC.).

111	Udhwani Kishin Chellaram	V. J. T. Institute, Bombay	Do 1953
-----	--------------------------	----------------------------	---------

By order,
S. R. DONGERKERY,
University Registrar.

NOTIFICATION OF THE UNIVERSITY OF POONA

Ganeshkhind, Poona—7.

No. Ex/BAR/9636. Dated the 19th July, 1951.

It is hereby notified that the undermentioned candidates who have been found guilty of having resorted to unfair means at the University Examinations held in March/April, 1951, are declared to have failed at the respective examinations, and that they have further been debarred from appearing at any Examinations of this University before the 1st of January, 1953 :—

Seat No.	Name of the candidate	Examination at which appeared	College
51	Bhalerao, Keshav Mahadeo	Inter. Arts.	Fergusson College, Poona—4.
831	Pednekar, Vithal Wamanrao	Inter. Arts.	Nowrosjee Wadia College, Poona—1.
1214	Bargir, Dastgir Usuf	Inter. Arts.	Willingdon College, Sangli.
1217	Chitale, Sham Krishan	Inter. Arts.	Willingdon College, Sangli.
1345	Jadhav, Pandurang Ramji	Inter. Arts.	H. P. T. College, Nasik.
1511	Dastur, Mohelli Dinshawji	Inter. Arts.	H. P. T. College, Nasik.
2217	Meher, Shantilal Dagaduram	Inter. Arts.	Ahmednagar College, Ahmednagar.
2236	Pathan, Bahadurkhan Amirkhan	Inter. Arts.	Ahmednagar College.
2239	Rafioddin Ahmed	Inter. Arts.	Ahmednagar College.
979	Lalsangi, Abdul Lateef Mahibooob Saheb	Inter. Sc.	Nowrosjee Wadia College, Poona—1.
3	Gaikwad, Dattatray Shiwram	B.Sc.	Fergusson College, Poona—4.
449	Deshmukh, Vishvanath Narhar	B.Sc.	Nowrosjee Wadia College, Poona—1.
914	Pereira, Aloysias Joseph	B.Sc.	Nowrosjee Wadia College, Poona—1.

M. A. MOGHE,
Registrar.

PANJAB UNIVERSITY (SOLAN)

Notification. Dated the 4th August, 1951.

It is notified that—

1. An M.A. candidate, whose thesis is not received on or before the date fixed for the purpose, will be taken to have absented himself in thesis. Further, if he does not appear for *Viva Voce* Examination on the date and time notified, he will be treated as absent from the examination.

2. (i) Gurdip Singh son of S. Hazura Singh, Roll No. 502, Intermediate Examination 1950, Registered No. 48 Dm. 324, in whose place the person mentioned in (ii) below actually took the examination has been disqualified for 5 years and his result has also been quashed;

(ii) Gian Chand Sehgal son of Shri Sarwan Das Sehgal (Roll No. 9936, B.A. April 1951 Examination) Regd. No. 48 Dm. 20, 4th year class student of D. M. College, Moga, who actually appeared in the Intermediate Examination for Gurdip Singh referred to in (i) above has been disqualified for 5 years.

3. To check impersonation at the Intermediate and Degree Examinations, private male candidates are required to submit their Photographs along with the admission forms.

BHUPAL SINGH,
Registrar.

BOARD OF HIGH SCHOOL AND INTERMEDIATE EXAMINATION, AJMER,
BHOPAL AND VINDDHYA PRADESH, AJMER.

The following candidates whose particulars are given against each, having attempted to use unfair means at the Examinations of the Board for 1951 have been debarred from appearing at the Examinations of the Board noted against each :—

(1) 16—Abdul Chani Ramzan Bakshi—Bhinai (Ajmer)—Disqualified from the High School Examination of 1951 and debarred from the High School Examination of 1952.

(2) 344—Tarachand Jain (Primus)—Kanhaiyalal Jain—Ajmer—(Do).

(3) 625—Chatur Bhuj Bhura Lal—Ajmer—(Do).

(4) 1456—Radhey Shyam Sharma—Ram Dhan Sharma—Rly. Indian Boys' High School Bandikui—Disqualified from the High School Examination of 1951 and debarred from the High School Examination of 1952.

(5) 1483—Hari Ram Dass Prem Dass—Husband Memorial High School, Ajmer—Disqualified from the High School Examination of 1951 and debarred from the High School Examination of 1952.

(6) 1493—Kishan Lal Mathur Ghisulal Mathur—Husband Memorial High School, Ajmer—Disqualified from the High School Examination of 1951 and debarred from the High School Examination of 1952.

(7) 1563—Assudo Parsram—Parsram—Govt High School for Sindhis No: 8, Ajmer—Disqualified from the High School Examination of 1951 and debarred from the High School Examination of 1952.

(8) 1836—Jamiatrai Bhatia—Kotumal—Mahatma Gandhi Vidyalaya, Ajmer. Disqualified from the High School Examination of 1951 and debarred from the High School Examination of 1952.

(9) 1957—Munna Lal Rawat—Mool Chand Rawat—Govt. Moinia Islamia High School, Ajmer.—Disqualified from the High School Examination of 1951 and debarred from the High School.

(10) 2456—Narain Lilaram Raisinghani—Lila Ram—Govt. High School for Sindhis No. 3 Beawar.—Disqualified from the High School Examination of 1951 and debarred from the High School Examination of 1952.

(11) 3059—Rajendrakumar Khare—Jageshwar Dayal Khare—Maharaja High School; Chatarpur (V. P.)—Disqualified from the High School Examination of 1951.

(12) 3320—Abdul Waheed Khan Abdul Quadir Khan—Hamidia Jehangiria School, Bhopal.—Disqualified from the High School Examination of 1951 and debarred from the High School Examination of 1952.

(13) 3425—Abdul Rafiq—Abdul Ghafoor Shahjehani Model High School, Bhopal, Disqualified from the High School Examination of 1951 and debarred from the High School Examination of 1952.

(14) 3464—Salahuddin Siddiqui Rafiuddin Siddiqui—Shahjehani Model High School, Bhopal.—Disqualified from the High School Examination of 1951 and debarred from the High School Examination of 1952.

INTERMEDIATE EXAMINATION

- (1) 2541--(Miss) Ruki Kundanmal Israni--Kundan Mal Tahilram--Baroda--Disqualified from the Inter. Exam. of 1951 and debarred from appearing at the Inter. Exam. of 1952.
- (2) 2941--Krishna Kuty Panicker--Keshava Pillai K. N. Trivendrum--Disqualified from the Inter. Exam. of 1951 and debarred from appearing at the Inter. Exam. of 1952.
- (3) 3268--Hingorani Lal Alimchand--Alim Chand, D. A. V. Inter-College, Ajmer (Do).
- (4) 3272--Kodu Chijandas Tewani Chijandas Uderno Mal--Do--Do--
- (5) 3562--Bhnswar Singh Rathore Bagh Sing--Do--Do.
- (6) 3723--Rataneshwar Prasad Gauri Shankar--Bhargava--S. D. P. Inter. College, Beawar--Do.

THE UNIVERSITY OF JAMMU AND KASHMIR, SRINAGAR

Notification No. 1/Misc. of 1951.

The following candidates have been disqualified from appearing at any examination of the University for having used unfair means at the annual examination, held in 1951, as shown below, for the period and under the statute (Chapter XXIII Section C--Conduct of examinations), shown against each.

MATRICULATION EXAMINATION

Roll No.	Name of the candidate	Father's name	Residence or institution from which appeared	Period for, and the statute under which, disqualified.
287	Bansi Lal Kachru	Pt. Nila Kanuth-Kachroo	D. A. V. High School, Rainawari, Srinagar.	2 years (1951 and 1952) under Addl. Statute 12
479	Mohd. Sultan Najar	Mr. Noor Mohd. Najar	Govt. High School Nawakadal, Srinagar.	2 years (1951 and 1952) under Addl. Statute 12
651	Gulam Mohi-ud-din Zargar	Mr. Mohamad Sidiq Zargar	Central High School, Srinagar.	2 years (1951 and 1952) under Addl. Statute 11(b).
923	Autar Kishen Wali	Pt. Rugh Nath Wali	National High School, Srinagar.	2 years (1951 and 1952) under Addl. Statute 11(b).
1231	Jawahar Lal Mattoo	Pt. Shamboo Nath Mattoo	S. P. High School, Srinagar.	2 years (1951 and 1952) under Addl. Statute 11(b).
1867	Mohamad Ramzan Sih	Mr. Abdul Aziz Sih	S. A. High School Bhadarwah.	2 years (1951 and 1952) under Addl. Statute 12.
2207	Baljit Singh	S. Surjit Singh	S. R. High School, Jammu.	1 year (1951) under Addl. Statute 11(a).

INTERMEDIATE EXAMINATION

- (8) 47-499--S-50--Radha Krishen--Pt. Balbad--S. P. College, Srinagar. One year (1951) under Additional Statute 11(a).
- (9) 187-880--S-50--Jawahir Lal Kotha--Pt. Bhola Nath Kotha S. P. College--Srinagar. 3 years (1951, 1952 and 1953) under Additional Statute 12.
- (10) 188-881--S-50--Pushkar Nath Misri Pt. Prem. Nath--S. P. College, Srinagar. 3 years (1951, 1952 and 1953) under Additional Statute 12).
- (11) 459-116--S-49--Badrinath Dullo Pt. Tarachand Dulloo--Matiyar Rainawari, Srinagar. (3 years (1951, 1952 and 1953) under Additional Statute 12).

B.A. AND B.Sc. EXAMINATION

- (12) 289-4--P-49--Arjan Nath--Pt. Sundri Koul--Gandhi Memorial College, Srinagar. 2 years (1951 and 1952) under Additional Statute 11(b).

UNIVERSITY OF LUCKNOW

Notice

The following candidates who attempted to use unfair means at the University and other examinations of 1951 have been expelled from the examinations concerned and awarded punishment as noted below against each :--

Roll No.	Enrol-ment No.	Name of candidate	Father's name	Exam. at which appeared	Punishment awarded
5	A.W.169	Amarnath Pandey	Pt Raghubir Sahay Pandey	B.A.(Hons.)	Debarred from appearing at all exam. of the University for 1951. He will not be permitted to appear at the B.A. (Hons.) Exam. of 1952. He will also not be eligible for re-admission to the University earlier than the session 1952-53.
331	S×56	Dhira.krishna Kapoor	Mr. H.K.Kapoor	B.Sc.(Pass)	Expelled from the B.A. (Pass) Exam. of 1951 and debarred from appearing at all exams. of the University up to 1952. He will not be eligible for re-admission to the University earlier than the session 1952-53.
294	A×348	Gurder Singh	Sardar Rakba Singh	B.A.(Pass)	Expelled from the B.A. (Pass) Exam. of 1951 and debarred from appearing at all exams. of the University up to 1952. He will not be eligible for re-admission to the University earlier than the session 1952-53.
324	.W.22	Bhagwan Lal Sah	Sri Jugal Kishore Sah	B.Sc.(Pass)	Expelled from the B.Sc. Pass Exam. of 1951 and debarred from appearing at all exams. of the University up to 1952. He will not be eligible for re-admission to the University earlier than the session 1952-53.
48	S.R.93	Kailash Chandra Bhatnagar	Sri Lakta Pd. Bhatnagar	M.B.B.S. (Part I)	Expelled from October exam. of 1950 and debarred from appearing at all exams. of the University up to Oct. 1951.
		Rampyram Singhal	Sri Ram Chandra	P.M.T.	Expelled from the Pre-Medical Test of 1950 and is not permitted to appear at the P.M.T. of 1951 also.

UNIVERSITY OF RAJPUTANA

Notification

The undermentioned candidates, having resorted to unfair means at the High School Examination of 1951, are hereby debarred from appearing at any Examination of the University as noted against each :—

Roll No.	Name	Institution, or place (in the case of private candidates) from where appeared	Year for which debarred
50	Brijendra Sahai Mathur	Maharaja's High School, Jaipur	Present examination cancelled and further debarred from appearing at any exam. before March, 1955.
1078	Gopal Lal Jat	Agarwal High School, Jaipur	Present examination cancelled and further debarred from appearing at any exam. of 1952.
1179	Mohammed Nizamuddin	Muslim H. School, Jaipur	Do.
1578	Hanuman Pr. Yadava	Darbar H. School, Jaipur	Do.
1956	Vimal Chand Jain	Private (Jaipur)	Do.
2300	Gutta Ram Ahir	Sharda Sadan, Mukandgarh	Do.
2303	Jagdish Prasad Saraf	Do.	Do.
2312	Purushottam Pareek	Do.	Do.
2658	Nand Lal Goenka	S.R.H. School, Lachmangarh	Do.
2692	Durga Dutta Chamarla	Private (Sikar Distt.)	Do.
2978	Shashi K. Gupta	Fateh H. School, Udaipur	Present exam. cancelled.
4046	Durga Prasad Sharma	Yashwant H. School, Alwar	Present exam. cancelled and further debarred from appearing at any exam. of 1952.
4108	Laxmi Narain Jaiman	Do.	Do.
4204	Sohan Lal Yadav	Do.	Present exam. cancelled.
4457	Banarsidas Sharma	Bhimraj H. School, Barrod	Present exam. cancelled and further debarred from appearing at any exam. of 1952.
5107	Khem Raj Joshi	S.S.P.H. School, Jodhpur	Present exam. cancelled and further debarred from appearing at any exam. before 1955.
5180	Moola Ram	Darbar H. School, Barmer	Debarred from appearing at any exam. of 1952. (He was detained from appearing at the exam. of 1951 on account of shortage in attendance but managed to appear at the same by giving false statement to the Supdt. of the Exam. centre).
5507	Rajendra K. Gupta	Shri Umed H. School, Jodhpur	Present exam. cancelled.
5538	Deo Kishan B. Chowhan	Darbar H. School, Bali	Present exam. cancelled and further debarred from appearing at any exam. of 1952.
6100	Ugam Chand Mehta	Private (Jodhpur)	Present exam cancelled and further debarred from appearing at any exams. of 1952 and 1953.

Sd. M. M. VARMA,
Registrar.
University of Rajputana.

UNIVERSITY OF GAUHATI

Orders passed by the Executive Council by Resolution No. 10 of 8th August, 1951, with regard to the cases of candidates using unfair means in the I.A. and I.Sc. Examinations of 1951.

The Examination of the following candidates have been cancelled and they have been debarred from appearing at any examination of this University until 1953 :—

Roll & No.	Name of the candidate	College
Gau. N 83	Sarojendu Das Gupta	Cotton Coll., Gauhati (I.Sc.)
Karim. 28	Jyotirindra N Roychoudhuri	Karimganj College (I.Sc.)
Shi. 112	Syamal Kanti Deychoudhuri	St. Anthony's College, Shillong (I.Sc.)
Shi. 156	Prithwish Chandra Dutta	Do
Tez. 15	Devananda Datta	Darrang Coll., Tezpur (I.Sc.)
Bar. 3.)	Achyut Chandra Das	M. C. College, Barpeta (I.A.)
Shi. 109	Jawala Prasad Bawri	St. Anthony's Coll., Shillong (I.A.)
Shi. N. 50	Debendra Nath Das	St. Edmund's Coll., Shillong I.A.

Sd. P. DATTA,
Registrar,
Gauhati University.

THE MAHARAJA SAYAJIRAO UNIVERSITY OF BARODA

Baroda, 1st Aug., 1951.

Notification No. SR(C)51-VII-51—M-364.

Subject :—Rustication of Shri Maheschandr aChampaklal Atmaram Bhukhanwals.

76.

Shri Maheshchandra Champaklal Atmaram Bhukhanwals, a student of the B.Sc. Previous Class in this University, having been found guilty of offering a bribe to the Dean, of the Faculty of Technology (including Engineering) for seeking admission to the First Year Engineering Degree Class, is hereby rusticated under the direction of the Syndicate for a period of three years from 21.7.51.

The Syndicate have further resolved that he be debarred from being admitted to any Faculty of this University in future.

Sd. Illegible,
Registrar.

Notification of THE MAHARAJA SAYAJIRAO UNIVERSITY OF BARODA.

Baroda, 1st. August, 1951.

No. MS/25/51-52.

It is hereby notified that the following candidates, who have been found guilty of having practised unfair means at the various examinations held by this University in March-April, 1951 of this University, are hereby declared to have failed at the respective Examinations and to have forfeited their claims to exemptions, if any, earned by them at the examination held this year or in any previous year. They are further debarred from appearing at any University or Faculty examination till 1st January, 1953 :—

Seat No.	Name	Institution	Examination
99	Sunderlal Mohaulal Shah	Intermediate College	F. Y. Arts.
173	Sharatchandra Purushottam Khale	Do	Inter. Arts.
169	Dhanunjay Mukundrao Shringarpure	Faculty of Science	Inter. Science.
261	Chandrabas Kasandas Parikh	Do	Do
191	Kishorkant Nanlal Shah	Intermediate College	Inter. Commerce.

By Order,
Sd. Illegible,
Registrar.

UNIVERSITY OF THE PANJAB

Senate Hall, Lahore. The 24th January, 1951.

Notification—Disqualification, 1950.

It is hereby notified for general information that in connection with the Examinations held in 1950 two hundred and fifty-two (252) candidates have been disqualified :—

- (a) Fifteen (15) for 5 years for impersonation and smuggling answer-books from outside.
- (b) Forty-three (43) for 3 years for copying or making use or attempting to make use of books or notes.
- (c) One hundred and thirty-three (133) for 2 years for copying, making use or attempting to make use of books or notes, etc., for using other unfair means in the examination hall, possession of fire arms and for obtaining admission to the examination by making false representations in their admission forms.
- (d) Sixty-one (61) for the year of examination only for :—
 - (i) Having been found in possession of books, notes or references which could be used but were not made use of in the examination hall.
 - (ii) Disobedience or misbehaviour in the examination hall.
 - (iii) Disclosing identity or making peculiar marks in the answer-books.
- (e) Answer-books of 4 candidates were cancelled.

Name of examination	No. of candidates disqualified
Matriculation	170
Intermediate	50
B.A. & B.Sc.	5
F.E.L.	6
Adib Alam	12
Adib Fazil	1
First Examination in Engineering	1
Munshi Fazil	5
Certificate in Commerce Examination	1
Honours in Pashto	1
Total	252

Twenty-one cases, marked (*) in the list, are under consideration. Names of the disqualified candidates will be notified as soon as these cases are decided.

A list showing full particulars of the disqualified candidates and of the candidates whose cases are under consideration, is enclosed.

M. BASHIR,
Registrar,
University of the Panjab.

NOTIFICATION—DISQUALIFICATION

The following candidates have been disqualified from appearing at any examination of the University for the period noted against their names for using unfair means at the annual supplementary examinations held in 1950 under Regulations for the Conduct of Examinations, Chapter V at pages 132-140 of the Panjab University Calendar 1950-51.

MATRICULATION EXAMINATION, 1950

Serial No.	Roll No.	Name of Candidate	Father's Name	Institution or District	Offence	Regulation under which & period for which disqualified
1	**279	Iqbal Ahmad Aziz Mallick	Dr. Mohd. Abdul Aziz	Karachi	Book in possession	Regulation 11(b) page 136 for 1950 only
*2	281	Mohd. Mustahsan Zaidi	Zahur-ul-Hasan Zaidi	Do.	...	Under consideration
*3	684	Abrar Saeed	Ahmed Saeed	Do.	...	Do.
*4	685	Khurshid Ali Khan	Mohd. Ibrahim Khan	Do.	...	Do.
*5	695	Mirza Mujeeb Ahmad	Mirza Aziz Ahmad	Do.	...	Do.
*6	696	Ahmad Ali	Shafqat Ali	Do.	...	Do.
7	788	Mohd. Nabi Khan	Mohd. Yusaf Khan	Do.	Paper in possession	Regulation 11(b) page 136 for 1950 only
8	1398	Zafar Iqbal	Nizam-ud-Din	Attock	Book in possession	Do.
9	1408	Ghulam Shabbir	Mohd. Hayat	Do.	Papers in possession	Do.
10	1614	Mohd. Amin	Ghulam Rasul	Gujrat	Do.	Do.
11	1806	Sh. Mabbcoob Alam	Sh. Abdul Rehman	Do.	Smuggling	Regulation 13 page 136 for 1950, 1951, 1952, 1953 and 1954
12	1886	Mohammad Aslam	Ch. Sher Dil	Jhelum	Copying	Regulation 12 page 136 for 1950 and 1951
13	2009	Mushtaq Ahmad	Mohd. Said	Do.	Do.	Do.
14	2041	Khair Mohd.	Malik Mohd. Kabir	Quetta	Weapon in possession	Regulation 17-B page 139 for 1950 and 1951
*15	2257	Mohd. Rafiq	Ch. Fateh Ali	Lyallpur	...	Under consideration
16	2364	Atta Mohd.	Ch. Mohd. Abdullah	Do.	Smuggling	Regulation 13 page 136 for 1950, 1951, 1952, 1953 and 1954
17	2560	Shaukat Ali	Zafar Ali	Lyallpur	Copying	Regulation 12 page 136 for 1950 and 1951
18	2561	Sardar Mohd.	Ch. Nur Mohd.	Do.	Attempt to use unfair means	Do.
19	2565	Ghulam Sarwar	Mohd. Sharif	Do.	Do.	Do.
20	2585	Bashir Bernard	Bernard	Do.	Copying	Do.
21	2856	Syed Mushtaq Ali	Syed Mashuq Ali	Multan	Impersonation	Regulation 13 page 136 for 1950, 1951, 1952, 1953 and 1954
22	2880	Abdul Waheed	Abdul Raheem	Do.	Copying	Regulation 12 page 136 for 1950, 1951
23	3107	Mohd. Hanif	M. Mohd. Ramzan	Sargodha	Paper in possession	Regulation 11(b) page 136 for 1950 only
24	3142	Atta-ur-Rehman	Khushi Mohd.	Do.	Do.	Do.
25	3196	Mohammad Ismail	Ch. Ali Gohar Sindhu	Do.	Attempt to use unfair means	Do.
26	3311	Hazari Lal	Lal Chand	Sialkot	Misbehaviour and disobedience	Regulation 17 (3) page 139 for 1950 and 1951
*27	3583	Nazir Ahmad Aftab	Ch. Karim Bakhsh	Do.	...	Under consideration
28	3731	Khawaja Mohd. Hassan	Kh. Ayub Ali	Rawalpindi	For not handing over the answer book to the Supdt.	Regulation 17 (2), page 138 for 1950 only

** There is another unfair means case against Roll No. 279 which is still under consideration.

Serial No.	Roll No.	Name of Candidate	Father's Name	Institution or District	Offence	Regulation under which & period for which disqualified
*29	3745	M. Naeem Farouki	M. Ismail Farouki	Do.	...	Under consideration
30	3764	Mohammad Azad	Abdullah	Do.	Papers in possession	Regulation 11(b) page 136 for 1950 only
31	4252	Malik Mohd. Younis	Ch. Ali Bux	Do.	Copying	Regulation 12 page 136 for 1950 and 1951
32	4271	Manzur Illahi Chashti	Fazal Illahi Chishti	Do.	Attempt to use unfair means	Do.
33	4802	Abdul Malik	Ghulam Muhyid Din	Quetta	Copying and disobedience to Supdt.	Regulation 12 and 17 pages 136 and 139 for 1950 and 1951
*34	4989	Syed Abdul Rahman Shah	Syed Khair Mohd. Shab.	Bahawalpur	...	Under consideration
35	4994	Ahmad Ali	Mohd. Din	Rahim Yar Khan	Attempt to use unfair means	Regulation 12, page 136 for 1950 and 1951
36	5060	Nisar Mohd.	Fazal-i-Rahman	Peshawar	Smuggling	Regulation 13 page 136 for 1950, 1951, 1952, 1953 and 1954
37	5064	S. Ali Ahmad	S. Abdul Rehman	Quetta	Copying	Regulation 12 page 136 for 1950 and 1951
38	5262	Inayat Ali	Chiragh Din	Lahore	Attempt to use unfair means.	Do.
39	5317	Mubarik Ali	Ch, Taj-ud-Din	Do.	Copying	Do.
40	5359	Mohd. Younes Khan	M. Abdul Majid Khan	Do.	Do.	Do.
41	5377	Asim Ahmad	Anis-ud-Din Ahmad	Do.	False representation	Regulation 14(a) page 137 for 1950 and 1951
42	5390	Mian Shankat Hussain	Mian Bader Din	Do.	Communicating with Examiner with the object of influencing his	Regulation 16 page 138 for 1950 and 1951
43	5398	Mohd. Sadiq Khan	Abdullah Khan	Do.	Do.	Do.
44	5433	Mahboob Ali Khan	Barkat Ali Khan	Do.	False representation	Regulation 14(a), page 137 for 1950 and 1951
45	5508	Ali Mohd.	Nawab Din	Do.	Do.	Do.
46	5565	Jamil Ahmad Bhatti	Umar-ud-Din Bhatti	Do.	Do.	Do.
47	5620	Mohd. Hanif	Mohd. Shafi	Do.	Do.	Do.
48	5760	Sh. Mobarak Ali	Seth Khair-ud-Din	Do.	Do.	Do.
49	5808	Zia Ullah Qureshi	Haji Karim Ullah	Do.	Do.	Do.
50	5810	Mohd. Zaki	Mohd. Shafi	Do.	Do.	Do.
51	5825	Abdul Samad	Ghulam Mohd.	Do.	Do.	Do.
52	5851	Mohd Aslam	Taj Mohd.	Do.	Do.	Do.
53	5977	Fazal-ud-Din Akhghar	Amir Bakhsh	Do.	Smuggling	Regulation 13 page 136 for 1950, 1951, 1952, 1953 and 1954
54	6004	Jafar Hussain	Syed Haider Hussain	Do.	False representation	Regulation 14(a) page 137 for 1950 and 1951
55	6102	Mohd. Rashid	Fateh Mohd.	Do.	Do.	Do.

Serial No.	Roll No.	Name of Candidate	Father's Name	Institution or District	Offence	Regulation under which & period for which disqualified
56	6296	Shah Din	Mohd. Din	Do.	Attempt to use unfair means	Regulation 12, page 136 for 1950 and 1951
57	7962	Bakhat Bhari	Abdul Star	Govt. Girls High School, Mianwali	Do.	Do.
58	8569	Muhammad Yousaf Ali Shah	Syed Amanat Ali Shah	Hanfia Islamia High School, Kasur	Papers in possession	Regulation 11(b), page 136 for 1950 only
*59	8895	Muzaffar Malik	Allah Din Malik	Govt. Central Model High School, Lahore	...	Under consideration
60	9344	Mohammad Hanif	Ghulam Qadir	Govt. High School, Baghbanpura	Attempt to use unfair means	Regulation 12, page 136 for 1950 and 1951
61	10248	Sh. Nasir-ud-Din	Sh. Shams-ud-Din	Islamia High School, Sheranwala Gate, Lahore	Books in possession	Regulation 11(b), page 136 for 1950 only
62	11181	Firoz Khan	M. Abdul Rehman	D.B. High School, P.O. Adhwal	Attempt to use unfair means	Regulation 12, page 136 for 1950 and 1951
63	11182	Ghulam Hassan	Fazal Illahi	Do	Do.	Do.
64	11184	Ghulam Nabi	M. Lal Khan	Do.	Copying	Do.
65	11186	Mohd. Aslam	M. Baz Khan	Do.	Do.	Do.
66	11188	Mohd. Azam	M. Nadar Khan	Do.	Book in possession	Regulation 11(b), page 136 for 1950
67	11190	Mohd. Farzand	M. Abdul Rehman	Do.	Copying	Regulation 12, page 136 for 1950 and 1951
68	11193	Mohd. Zaman	M. Rajwali	Do.	Do.	Do.
69	11368	Mohd. Aslam	Ghulam Mohd.	Sir Sikandar Govt. High School Hassan Abdal	Book in possession	Regulation 11(b), page 136 for 1950 only.
70	11453	Mohd. Zafar Ali Khan	Mohd. Khan	Govt. High School, Pindi Gheb	Papers in possession	Do
71	11660	Allah Diwaya	Pir Bux Khan	Govt. High School, Jampur (D. G. Khan)	Do.	Do.
72	11909	Amjad Ali	Farzand Ali	Govt. High School, Gujranwala	Copying	Regulation 12, page 136 for 1950 and 1951
73	11988	Mohd. Latif Dilshad	Mehraj Din	Do.	Attempt to use unfair means	Do.
74	11992	Mohd. Ismail	Ghulam Hussain	Do.	Book in possession	Regulation 11(a), page 136 for 1950 only
75	11993	Iftikhar Ali	Ch. Ali Mohd.	Do.	Do.	Regulation 11(b) page 136 for 1950 only
76	12030	Zafar Ali	Mohd. Bashir	Do.	Copying	Regulation 12, page 136 for 1950 and 1951
77	12043	Mohd. Amin	Allah Ditta	Do.	Attempt to use unfair means	Do.
78	12131	Fazal Elahi	M. Ghulam Rasool	M.A. High Islamia School, Gujranwala	Paper in possession	Regulation 11(b), page 136 for 1950 only
79	12195	Shaukat Ali	M. Abdul Ghaffar	Do.	Do.	Do.

Serial No.	Roll No.	Name of Candidate	Father's Name	Institute or District	Offence	Regulation under which & period for which disqualified.
80	12257	Mohd. Malik	Zahir Malik Bashir	Mohd. M.B. High School, Hafizabad	Attempt to use unfair means	Regulation 12 page 136 for 1950 and 1951
81	12951	Mohd. Omar Shah	Syed Omar Shah	Sardar Muslim High School, Gujrat	Paper in possession	Regulation 11(b), page 136 for 1950 only
82	13071	Ch. Haq Wains	Ch. Mohd. Ramzan Wains	Islamia High School, Jalalpur, Jattan	Giving assistance	Regulation 12, page 136 for 1950 and 1951.
83	13072	Ch. Mohd. Nazir	Ch. Ghulam Nabi	Do.	Receiving assistance	Regulation 12, page 136 for 1950 and 1951
84	13368	Mohd. Aslam	M. Mohd. Yousaf	M. B. High School, Malikwal.	Attempt to use unfair means	Do.
85	13387	Mohd. Khan	Aslam Raja Khuda Bux	Do.	Do.	Do.
86	13508	Nadir Khan	Ch. Fateh Ali	Pakistan High School, Tanda	Book in pos. session.	Regulation 11 (b) page 136 for 1950 only
87	13507	Khadim Hussain	Ch. Khushi Mohd.	Do.	Paper in possession	Do.
68	14119	Nazar Hussain	Alsf Din	D. B. High School, Buchal Kalan	Attempt to use unfair means	Regulation 12, page 136 for 1950 and 1951
89	14188	Mazhar Hussain Minbas	Ch. Samundar Khan Minbas	Govt. High School, Chakwal	Copying	Do.
90	14189	Gal Akbar Khan Minhas	Ch. Mohd. Hayat Khan Minhas	Do.	Do.	Do.
91	14205	Habib Khan	Ch. Shahwali Khan	Do.	Attempt to use unfair means	Do.
92	16227	Mohd. Iqbal	Ch. Yusuf Ghafoor	D. B. High School, Samundri	Copying	Do.
93	16231	Wazir Ali	Ch. Ghulam Mohd	Do.	Attempt to use unfair means	Do.
94	16274	Mohd. Arshad Ali Khan	Mohd. Akram Khan	Do.	Do.	Do.
95	16282	Sharif Hussain	Syed Imam Ali Shah	Do.	Do.	Do.
96	16287	Mumtaz Ahmad	Ch. Hussain Bakhsh	D. B. High School, Satiana	Copying	Do.
97	16492	Mohd. Amanullah Khan	Kh. Mohammad Dost Khan	Govt. High School, Isa Khel	Do.	Do.
98	16569	Mohd. Ramzan	Haji Abdulla	Govt. High School, Mianwali	Do.	Regulation 12, page 136 for 1950 and 1951
69	16590	Ghulam Khan	Mohd Amir Gul Khan	Do.	Attempt to use unfair means	Do.
100	16595	Mohd. Yunus	Mian Mohd. Yrusuf	Govt. High School, Mianwali	Copying	Regulation 12, page 136 for 1950 and 1951
101	16665	Abdul Ghafoor	Ghulam Khwaja	Do.	Do.	Do.
102	16678	Hidayat Ullah Khan	Julam Khan	Mohd. Do.	Attempt to use unfair means	Do,

Serial No.	Roll No.	Name of Candidate	Father's Name	Institution or District	Offence	Regulation under which & period for which disqualified
103	16695	Ghulam Hassan	Ghulam Hussain Malik	Do.	Copying	Do.
104	16734	Mohabbat Khan	Mohd. Khan	D. B. High School, Mochh.	Do.	Do.
105	17721	Sarfaraz Niazi	Khan Bahadur Khan Niazi	D. B. High School, Kacha Khuh.	Do.	Do.
106	17933	Hamid Ali	Mahmud Ansari	Ali M. B. High School, Mian Chaunu.	Attempt to use unfair means.	Do.
107	17934	Mirza Beg	Ahmad Mirza Qadir Beg	Do.	Do.	Do.
108	18038	Sadiq Mohd.	Mair Buksh	Wahid Govt. High School, Multan	Attempt to use unfair means	Do.
109	18133	Mohd. Ramzan	Hafiz Bux	Rahim Islamia High School, Haram Gate, Multan.	Paper in possession	Regulation 11 (b), page 136 for 1950 only
110	18367	Mohd. Abbas	Ch. Nizam Din	D. B. High School, Wanjari, Multan	Copying	Regulation 12, page 136 for 1950 and 1951
111	18419	Mian Abdul Shameem	Mohd. Main Haye Qadir	Ghulam Govt. High School, Alipur (Muzaffargarh)	Do.	Do.
112	18442	Ghulam Shabbir	Mian Khuda Baksh	Do.	Do.	Do.
113	18449	Muhammad Murad Khan	Khan Habibullah Khan	Do.	Smuggling	Regulation 13, page 136 for 1950, 51, 52, 53 and 54
114	18544	Zamin Ali	Syed Nazim Ali Shah	Govt. High School, Muzaffargarh	Copying	Regulation 12, page 136 for 1950 and 1951
115	18545	Azizul Khan	Umrao Khan	Do.	Do.	Do.
116	18556	Mohd. Bhatti	Sharif Hakim Ibrahim Bhatti	Do.	Do.	Do.
117	18558	S. Ahmad Kazmi	Ishtiaq Syed Ahmad	Do.	Do.	Do.
118	18559	Abdul Khan Bhatti	Ghaffar Pir Bhatti	Bakhs Govt. High School, Muzaffargarh	Copying	Regulation 12, page 136 for 1950 and 1951
119	18682	Jahanzeb	R. Aurangzeb	Islamia High School, Gugjar Khan	Do.	Do.
120	18756	Muhammad Aslam	Ayube Khan	Do.	Do.	Do.
121	19006	Mohammad Youns Khan	Sher Khan	Ahmad Govt. High School, Murree	Copying	Regulation 12, page 136 for 1950 and 1951
122	19031	Khaliq Dad	Mohd. Ahmad	Do.	Do.	Do.
123	19687	Saeed Ahmad	Haji Mohd. Yaqub	Muslim High School, Rawalpindi	Smuggling	Regulation 13, page 136 for 1950, 51, 52, 53 and 1954

Serial N	Roll No.	Name of Candidate	Father's Name	Institution or District	Offence	Regulation under which & period for which disqualified.
124	19742	Sabir Hussain Assee	Saudagar Khan	Islamia High School, Sukho.	Copying	Regulation 12 page 136 for 1950 and 1951.
135	19772	Khan' Baz	Allah Dad	Kazmia High School, Sayyed	Paper in possession	Regulation 11 (b) page 136 for 1950 only.
126	19782	Malik Jhan Khan	Malik Isa Khan	Do.	Copying	Regulation 12 page 136 for 1950, and 1951 only.
127	19811	Ali Asghar	Amir Dad	Do.	Do.	Do.
128	19956	Mohd. Nazir Bhatti	Dalayi Khan	Govt. High School Bhera.	Attempt to use unfair means	Do.
129	19959	Mohd. Aslam Minhas	Mohd. Sidique	Do.	Copying	Do.
130	19967	Abdul Basit	Sana Ullah Khan	Do.	Do.	Do.
131	19969	Fazal-ur-Rehman	Sikandar Khan	Do.	Do.	Do.
132	19973	Atta Mohd.	Dost. Mohd.	Do.	Do.	Do.
133	19994	Mohd. Sharief	Mohd. Hayat	Do.	Receiving assistance	Do.
134	19995	Fida Hussain Sherazi	Syed Mohd. Shah	Do.	Giving assistance	Do.
135	20005	Ghulam Rasul Khokhar	Mohd. Din	Do.	Book in possession	Regulation 11 (b) page 136 for 1950 only.
136	20020	Abdul Rashid	Abdul Majid	Do.	Copying	Regulation 12 page 136 for 1950 and 1951.
137	20179	Mohd. Ramzan	Allah Dad	Govt. High School, Mitha Tiwana.	Do.	Do.
138	20181	Abdul Jalil	Sharif Ahmad	Do	Do.	Do.
139	20563	Malik Mohd. Khan	Ramzan Khan	Islamia High School Chak No. 95 S. B. Sarogodha,	Paper in possession	Regulation 11 (b) page 136 for 1950 only.
140	20572	Mohd. Akram	Ch. Karam Dad	Do.	Do.	Do.
141	21060	Mohd. Yusuf Kambo	Mohd. Abdullah	Govt. High School, Sheikhupura.	Copying	Regulation 12 page 136 for 1950 and 1951.
142	21167	Mohd. Shaffi	M. Umar Din	Jinnah Islamia High School, Bhopalwala.	Paper in possession	Regulation 11 (b) page 136 for 1950 only.
143	21243	Shamim Akhtar John	Ch. D. L. Nawab Din	C. M. S. High School Daska	Attempt to use unfair means.	Regulation 12 page 136 for 1950 and 1951.
144	21280	Ghulam Mustafa	Allah Ditta	Church of Scotland Mission High School, Daska.	Paper in possession	Regulation 11 (b) page 136 for 1950 only.

Serial No.	Roll No.	Name of Candidate	Father's Name	Institution or District	Offence	Regulation under which & period for which disqualified.
145	21297	Mohd. Ilahi Bakhsh	Ch. Atta Mohd.	Do.	Do.	Do.
146	21484	Nazir Ahmad	Abdul Hamid	G. D. Islamia High School, Mainagri.	Copying	Regulation 12 page 136 for 1950, and 1951.
147	22123	Abdul Rashid	Ch. Ali Mohd.	Islamia High School Sialkot City.	Do.	Do.
148	22202	Abdul Ali Khan	Mohd. Ghias Khan	Do.	Do.	Do.
149	22208	Nake Mohd Khan	Chuhar Khan	Do.	Do.	Do.
150	22238	Ejaz Ahmed	Abdul Latif	Do.	Papers in possession.	Regulation 11 (b) page 136 for 1950 only.
151	22315	Rab Nawaz Malik	Malik Rakha	Ailah Pak. Modern High School, Sialkot.	Copying	Regulation 12 page 136 for 1950 and 1951.
152	22319	Abdul Ali (Khadim)	M. Mohd. Ibrahim	P. M. High School, Sialkot City	Do.	Do.
153	22483	Nur Hussain	Ch. Zahoor Din	Muslim High School, Sialkot.	Attempt to use unfair means.	Do.
154	22497	Mohd. Ali	Babu Qasim Din	Do.	Do.	Do.
155	23374	Mohd. Ayub	Sayed Alam	Govt. High School, Haripur Hazara.	Do.	Do.
156	23391	Abdur Rashid	Mohd. Yousaf	New Govt. High School Haripur Hazara.	Papers in possession.	Regulation 11 (b) page 136 for 1950 only.
157	24460	Mohd. Idris Mian Afridi	Baz Afridi	Govt. High School, Peshawar.	Attempt to use unfair means.	Regulation 12 page 136 for 1950 and 1951.
158	24461	Banat Khan	M. Said Karim Khan	Do.	Book in possession	Regulation 11 (b) page 136 for 1950 only.
159	24462	Rab Nawaz Sabar Khan Khan Figar		Do.	Papers in possession	Do.
160	64492	Raz Mohammad Hazrat Mohd.		Do.	Attempt to use unfair means	Regulation 12 page 136 for 1950 and 1951.
161	24502	Malik Ashraf	Mohd. Malik Rashid	Abdul	Do.	Do.
162	24542	Hazrat Shah	Mir Akbar Shah	Do.	Do.	Do.

Serial No.	Roll No.	Name of the Candidate	Father's Name	Institution or District	Offence	Regulation under which & period for which disqualified
163	24559	Aftab Ahmad Kakezai	Karim Baksh	Govt. High School, Peshawar	(1) Paper in possession (2) Smuggling	(1) Regulation 11(b) page 136 for 1950 only. (2) Regulation 13 page 136 for 1950 51, 52, 53 and '54.
164	24561	Mohd. Ayub Afghan	Abdul Ghani Khan	do.	Attempt to use unfair means.	Regulation 12 page 136 for 1950 and 1951.
165	24569	Abdul Latif Khan Afridi	M. Samand Khan	do.	Paper in possession	Regulation 11(b) page 136 for 1950, only.
166	24573	Fazale Rehman	Karim Ullah	do.	Copying	Regulation 12 page 136 for 1950 and 1951.
167	24680	Bakhtiar Ahmad	Mohammad Khan	Islamia High School, Peshawar.	Book in possession	Regulation 11(b) page 136 for 1950 only.
168	24965	Sadiq Hussain	Mian Khan Mohd.	do.	do.	do.
169	24984	Mohd. Hassan	Ali Gul Khan	do.	Paper in possession	do.
170	25137	Safdar Jang	Azad Khan	Govt. High School, Kot Najib Ullah, Hazara.	Attempt to use unfair means.	Regulation 12 page 136 for 1950 and 1951.
171	25221	Gul Mohd.	Ahmad Khan	Govt. High School, Fort Sandeman.	Copying	do.
172	25251	Amir-ud-Din	Wazir-ud-Din	Govt. Special High School, Quetta.	do.	do.
173	25298	Mubarak Ali	Rahmat Ali Khan	do.	do.	do.
174	25413	Nasir Khan	Noor Mohd. Khan	Govt. Sandeman High School, Quetta.	Book in possession	Regulation 11(b) page 136 for 1950, only.
175	25438	Nasim Beg	Inayatullah Beg	Govt. High School, Sibi.	Co	Regulation 12 page 136 for 1950 and 1951.
176	25442	Mohd. Rafiq	M. Sultan Mohd.	Islamia High School, Quetta.	Paper in possession and disobedience of Supdt.	Regulation 11(b) and 17 pages 136 and 138 for 1950 only.
177	25502	Manno Jan	M. Rahim-ud-Din.	Islamia High School, Quetta.	Attempt to use unfair means.	Regulation 12 page 136 for 1950 and 1951.
178	25508	Ali Ahmad Jan	Malik Haji Faiz Mohd. Khan.	do.	do.	do.
179	25810	Rafiq Ahmad	Ashiq Mohd.	Bahawal College, Bahawal-nagar.	Smuggling	Regulation 13 page 136 for 1950, 1951, 1952, 1953 and 1954.
180	25925	Mohammad Ibrahim	Mehrban Ali	Govt. High School, Chak No. 132/6-R Bahawalpur State	Book in possession	Regulation 11(b) page 136 for 1950 only.

INTERMEDIATE EXAMINATION, 1950

Serial No.	Roll No.	Registered No.	Name of the Candidate	Father's name	Institution or District	Offence	Regulation under which & period for which disqualified
181	49	47-y.86	Shafiq Ahmad Khan	Mohd. Sharif Khan	Lahore	Papers in possession	Regulation 11(b) page 136 for 1950 only.
*182	317	48.bd.4	Abdur Rasihd Arshad	Haji Mohd. Bakhtsh	Govt. College, D. I. Khan.	..	Under consideration
183	318	48.bd.18	Abdur Rahman Khan	Khan Mohd. Jhammat	do.	Copying	Regulation 12 page 136 for 1950, 1951 and 1952.
184	319	48.bd.6	Fateh Ullah	Haji Atta Ullah Khan	do.	do.	do.
185	320	48.bd.19	Ghulam Hussain	Mohd. Bakhtsh	do.	do.	do.
186	321	48.bd.8	Ghulam Qasim Khan	Mohd. Hashim Khan	do.	do.	do.
187	326	48.bd.28	Atta Ullah Khan	Khan Mebr Khan	do.	do.	do.
188	467	48.n.56	Fazil Rabbi	Fazil Rahim	Govt. Islamia College, Peshawar.	Papers in possession	Regulation 11(b) page 136 for 1950 only.
189	491	47.r.260	Razi Mohd. Khan	Abdullah Khan	Gordon College Rawalpindi.	Attempt to use unfair means	Regulation 12 page 136 for 1950, 1951 and 1952
190	901	49.mo.2	Arshad Habib	Sh. Habib Ullah	M. A. O. College, Lahore	Papers in possession	Regulation 11(b) page 136 for 1950 only.
191	911	47.r.307	Mujeeb Asghar Ansari	H. M. Naim Ansari	T. I. College, Lahore	do.	do.
192	1059	47 gm 64	Muzaffar Ali Khan	Mirza Habib Ullah Khan	Lyalpur	Attempt to use unfair means.	Regulation 12 page 136 for 1950, 1951 and 1952.
193	1117	47.n.59	Mohd. Shibli	Sh. Abdul Haq	D. I. Khan	Copying	do.
194	1118	47.bd.11	Fateh Ullah Khan	K. Abdullah Khan	do.	do.	do.
195	1119	47.bd.25	Mohd. Ishaq Khan	Abdulla Khan	do.	do.	do.
			Saddozai				
196	1279	48.c.30	Mohd. Amir Khan	Khan Mir Mohd. Khan	Govt. College, Campbellpur.	Papers in possessions	Regulation 11(b) page 136 for 1950 only.
197	1290	48.bd.14	Fazil Ilyah Khan	Khuda Bakhtsh Khan	Govt. College, D. I. Khan	Copying	Regulation 12 page 136 for 1950, 1951 and 1952.
198	1291	48.bd.34	Inayat Ullah Javaid	Mohd. Abdullah Khan	do.	do.	do.
199	1293	48.bd.39	Mohd. Asghar Khan	M. Karim Bakhtsh Khan	do.	do.	do.
200	1296	48.bd.35	Mohd. Aejaaz	Shah Nawaz Khan	do.	do.	do.
201	1297	48.bd.36	Mohd. Aslam Khan	Mohd. Afzal Khan	do.	do.	do.
202	1304	48.icg.46	S. Mahmood-ul Hassan Bokhari.	S. Hassan Ali Shah	Islamia College, Gujranwala	Attempt to use unfair means	do.

Serial No.	Roll No.	Registered No.	Name of the Candidate	Father's Name	Institution or District	Offence	Regulation under which & period for which disqualified
203	1580	47.i.131	Aff Ahmad Qureshi	Ghulam Mohd.	Govt. College, Lyallpur	Papers in possession	Regulation 11(b) page 136 for 1950 only
204	1786	48.e.59	Jalil-ur-Rahman	Abdur Rahman	Edwardes College, Peshawar	Attempt to use unfair means	Regulation 12 page 136 for 1950, 1951 and 1952
205	1795	48.g.90	Sher Aslam Purtil	Purtil Khan	do.	Paper in possession	Regulation 11(b) page 136 for 1950 only
206	1885	46.dr.161	Mohd. Ashraf	Mohd. Amin Siddiqui	Gordon College, Rawalpindi	Impersonation	Regulation 13 page 136 for 1950, 1951, 1952, 1953 and 1954
207	1893	48.r.254	Musharraf Ali Khan	Munfai Ali Khan	do.	Copying	Regulation 12 page 136 for 1950, 1951 and 1952
*208	2360	47.i.170	Riaz-ud-Din	Ch. Siraj-ud-Din	Islamia College, Lahore	...	Under consideration
*209	2386	47.i.160	Mohd. Abdul Wahid	Mohd. Abdul Rashid	do.	...	do.
210	2458	...	Mohd. Ibrahim Alam	Abdul Halim	M A. O. College, Lahore	Copying	Regulation 12 page 136 for 1950, 1951 and 1952
211	2515	49.mo.31	Dustgeer Ahmad Khan	Ch. Abdul Majid Khan	do.	Giving assistance	do.
212	2516	49.mo.94	Mohd. Ayyub Sheikh	Haji Mohd. Hussain	do.	Receiving assistance	do.
213	3918	47.icg.39	Habib Ullah	Obaid Ullah	Gufranwala	Paper in possession	Regulation 11(b) page 136 for 1950 only
214	3963	47.z.7647	Ghulam Hassan	Mian Khan	Gujrat	Attempt to use unfair means	Regulation 12 page 136 for 1950, 1951 and 1952
215	4285	46.ig.206	M Qurban Hussain Bhatti	M. Gulab Khan	Sargodha	Copying	Do.
216	5407	48.icg.7	Amin Akhtar	Ch. Musa Khan	Islamia College, Gujranwala	Attempt to use unfair means	Regulation 12 page 136 for 1950, 1951 and 1952
217	5417	47.icg.70	Mohd. Younes Chughtai	Haji Chaitragh Din	Do.	(i) Paper in possession (ii) Smuggling	(i) Regulation 11 (b) for 1950 only (ii) Regulation 13 pages 136-137 for 1950, 1951, 1952, 1953, and 1954
218	5521	47.ij.22	Monawwar Ali Khan	Ghulam Abbas Khan	Govt. College, Jhang	Copying	Regulation 12 page 136 for 1950, 1951 and 1952
219	5522	47.ij.23	Munotaz Ali Khan	M. Azeem	Do.	Do.	Do.
220	5531	47.b.44	Nawazish Ali Khan	Maheer Abdul Whaib Khan	Do.	Do.	Do.
221	5647	48.il.250	Nazir Ahmad Nazir	Ch. Mansub Dar	Govt. College, Lyallpur	Attempt to use unfair means	Do.

Serial No.	Roll No.	Registered No.	Name of the Candidate	Father's Name	Institution or District	Offence	• Regulation under which & period for which disqualified
222	5735	48.gem.75	Zahir Ahmad Agha	Sheikh Abdul Aziz	Govt. College, Montgomery	Disclosing identity	Regulation 15 page 137 for 1950 and 1951
223	6091	47.r.47	Qumar Zaman Khan	Suba tar Musa Khan	Gordon College, Rawalpindi	Paper in possession	Regulation 11(b) page 136 for 1950 only
224	6092	46 v.96	Mohd. Afzal Khan	Col. Adalat Khan	Do.	Impersonation	Regulation 13 pages 136-137 for 1950, 1951, 1952, 1953 and 1954
225	6113	48.r.220	Earnest Latif Khan	Latif Khan	Do.	Attempt to use unfair means	Regulation 12 page 136 for 1950, 1951 and 1952
226	6182	48.r.194	Habib-ur-Rahman	Tajmual Husain	Do.	Copying	Do.
227	6190	48.rp.60	Mohd. Ikram Sheikh	Sh. Fazal Mohd.	Govt College, Rawalpindi	Attempt to use unfair means	Do.
228	6199	48.rp.67	Ijaz Ahmad Shah	Syee I Ahmad Shah	Do.	Paper in possession	Regulation 11(b) page 136 for 1950 only
229	6300	48.ish.149	Zahir-ud-Din	Shahzada Abdul Khaliq	de Montmorency College, Sargodha	Do.	Do.
230	6458	48.y.87	Ashiq Mohd. Bhatti	Allah Din	Dyal Singh College, Lahore	Attempt to use unfair means	Regulation 12 page 136 for 1950, 1951 and 1952
231	6569	47.g.173	Mohd. Azim Khan	Mohd. Umar Khan	Govt. College, Lahore	Do.	Do.
232	6747	46.z.12309	Yunis Beg Mirza	Taj Beg Mirza	Islamia College, Lahore	Copying	Do.
233	6916	46 ji.139	H. Bashir Ahmad	S. M. Sohail	T. I. College, Lahore	Paper in possession	Regulation 11(b) page 136 for 1950
*234	662	(supplement 27)	Ch. Mohd. Ishaq	Ch. Noor Mohd.	Lahore	...	Under consideration
B.Sc. & B.A. EXAMINATION, APRIL, 1950							
235	173	45.ic.7	Mohd. Nawaz Malik	Malik Ghulam Farooq Khan	Gordon College, Rawalpindi	Attempt to use unfair means	Regulation 12 page 136 for 1950, 1951 and 1952
236	672	35.b.22	Khalik Daj Khan	Ghulam Sarwar Khan	Muzaffargarh	Paper in possession	Regulation 11(b) page 136 for 1950 only
*237	908	46.z.11811	Abdur Razaq Shah	Noor Mohd. Shah	D. I. Khan	...	Under consideration
*238	909	46.z.11812	Q. Mohd. Mumtaz Shah	Abdur Razaq Shah	Do.	...	Do.
239	9222	46.g.241	Mohammad Ebrahim Nizami	Maula Bux Nizami	Govt. College, Lahore	Papers in possession	Regulation 11(b) page 136 for 1950 only

Serial No.	Roll No.	Name of the Candidate.	Father's Name	Institution or District.	Offence.	Regulation under which & period for which disqualified.
*240	709	Habib Ullah.	K. S. Mohd. Ajab Khan.	Peshawar	...	Under consideration.
241	799	S. Shah Rukh.	S. M. Muzzam	Lahore	Misconduct of Senior nature.	Regulation 13 page 136 for 1950, 1951, 1952, 1953, and 1954.
242	846	Maqbul Hussain Khan.	Mohd. Husian Khan.	Do	Paper in Possession	Regulation 11 (b) page 136 for 1950 only.
*243	1076	Aman Ullah Khan	Habib Ullah Khan	Zamindar College, Gujrat	...	Under consideration
*244	1140	Mohd. Yayah.	Prof. Mahammad Abdallah.	Govt. College, Lahore	...	Do.
F. E. L. EXAMINATION, 1950.						
245	7	Mohd. Hayat Malik.	Capt. M. B. Malik.	Lahore.	Creating disturbance in the Examination Hall.	Regulation 17 (3) page 139 for 1950 and 1951.
246	145	Mohd. Nazir.	H. Mahmud Hussain.	Law College Lahore.	(1) Copying (2) Disobedience to the Superintendent.	(1) Regulation 12 page 136 for 1950, 1951, and 1952. (2) Regulation 17 (3) page 139 for 1950, 1951 and 1952.
247	152	M. Mubammad Saleem Khan.	Sh. Feroz-ud-Din	Do.	Attempt to use unfair means.	Regulation 12 page 136 for 1950, 1951 and 1952.
248	191	S. M. Saadat.	S. M. Muzzam.	Do.	Creating disturbance in the Examination Hall.	Regulation 17 (3) page 139 for 1950 and 1951.
249	212	Hafeez Malik.	Malik Abdul Khaliq.	Do.	Do.	Do.
250	94	Malik Maqbool Ahmad.	Malik Ghulam Nabi.	Do.	Disobedience to the Superintendent, etc.	Regulation 17 (3) page 139 for 1950, 1951 and 1952.
FIRST EXAMINATION IN ENGINEERING, 1950						
251	57	Abdul Majid Aslam.	Mian Ghulam Mohd.	The Punjab College of Engineering & Technology, Lahore.	Copying.	Regulation 12 page 136 for 1950, 1951 and 1952.
CERTIFICATE IN COMMERCE EXAMINATION, 1950						
252	69	Syed Fakher-E-Jahan Shah.	Syed Qaim Hussain Shah.	Hailey College of Commerce Lahore.	Copying.	Regulation 12 page 136 for 1950, 1951 and 1952.

Serial No.	Roll No.	Registered No.	Name of the Candidate	Father's Name	Institution or District.	Offence.	Regulation under which & period for which disqualified.
ABID ALAM EXAMINATION, 1950							
253	1171	50. z. 1632	Ch. Mohd. Afzal Bhatti.	Late Ch Allah Dad Khan Bhatti.	Lahore.	Papers in possession.	Regulation 11 (b) page 136 for 1950 only.
254	1298	45. z. 14369	Anwar-ul-Haq.	Inam-ul-Haq.	Do.	Do.	Do.
255	1390	50. z. 1795	M. Iqbal Ahmad.	M. Niaz Ahmad.	Lyallpur.	Do.	Do.
256	1513	50. z. 1894	Amin-ud-Din	Bakhtshi Khan.	Mont gomery.	Attempt to use unfair means.	Regulation 12 page 136 for 1950 and 1951.
257	1687	46. z. 11024	Hafiz Khalil-ur-Rahman	Khan Khanda Yar.	Multan.	Do.	Do.
258	1705	50. z. 2051	Muhyed Sher Mohd Shah	Muhyed Gul Hussain Shah.	Muzaffargarh.	Book in possession.	Regulation 11 (b) page 136 for 1950 only.
259	1968	50. z. 2259	Rashid Ahmad.	M. Munshi Abdulla Khan.	Rawalpindi.	Attempt to use unfair means.	Regulation 12 page 133 for 1950 and 1951.
260	2014	50. z. 2286	Shah Mohd. Saeed.	Syed Muhammad Shah.	Sargolha.	Copying.	Do.
261	2200	50. z. 7143	Abdul Nazir Siddiqui	Shahid Abdul Qadir 'Aamil' Qamar.	Lahore.	Do.	Do.
262	2233	50. z. 7169	Mis Abdul Majid.	Mian Shah Mohd.	Sargodha.	Do.	Do.
263	2275	50. z. 7418	Mohd. Rashid.	Ob. Muhammad Fazal.	Rawalpindi.	Do.	Do.
264	310	50. z. 3486	Zubaida Zarina Malik,	Malik Atta Ullah Khan.	Do.	Do.	Do.
MUNSHI FAZIL EXAMINATION, 1950							
265	385	45. z. 8196	Khawaja Mohd. Yaqub.	Khawaja Mohd. Ramzan.	Hazara.	Disobedience to the Superintendent.	Regulation 17 (2) pages 136 and 138 for 1950 only.
266	413	50. z. 3113	M. Ghulam Yaseen.	M. Ahmad Bakhtsh.	Jhang.	Copying.	Regulation 12 page 136 for 1951 and 1952.
267	433	50. z. 963	Muzaffar-ud-Din Qureshi.	Shamas-ud-Din Qureshi.	Rawalpindi.	Book in possession.	Regulation 11 (b) page 136 for 1950 only.
268	490	49. z. 2237	Mohd. Saeed.	Allah Bakhtsh.	Do.	Copying.	Regulation 12 page 136 for 1950, 1951 and 1952.
269	537	7. z. 5387	Mohd Tufail Farooqi.	Mohd. Sharif Farooqi.	Sargodha.	...	Under consideration.
270	569	16. z. 4959	Karamat Ali.	Ch. Ghulam Ali.	Do.	...	Do.
271	628	4. q. 268	Farrukh Akhtar Absan Gillani.	Syed Raghieb Ali Shah.	Sialkot.	Copying.	Regulation 12 page 136 for 1950, 1951 and 1952.
HONOURS IN PASHTO EXAMINATION, 1950							
272	1146	46. z. 11332	Amir Mohd. Malik.	Jan Mohd. Malik.	Bannu.	Copying.	Regulation 12 page 136 for 1950 and 1951.
HONOURS IN URDU EXAMINATION, 1950							
273	395	43. n. 3	Saeed Ahmad.	Sufi Mohd. Umar Bakhtsh Peshawar Khan.	Peshawar.	Copying.	Regulation 12 page 136 for 1950 and 1951.

PANJAB UNIVERSITY (SOLAN).

NOTIFICATION.

Solan : (Simla Hills). Dated : March 28, 1951.

It is hereby notified that the following candidates are disqualified as being not fit and proper persons to be admitted to any future examination of this University :—

PARTICULARS OF CANDIDATE.	REASONS FOR DISQUALIFICATION.
1 Manohar Lal, son of Pt. Krishan Lal, Roll No. 54265 Matriculation Examination, 1947.	Attempted to secure duplicate copy of the Matriculation Certificate on making false statement of having passed the Matriculation Examination.
2 D. Raj, son of Ch. Mansa Ram, Roll No. 3345, Matriculation Examination, 1944.	Produced bogus certificate of having passed the Matriculation Examination held in 1944 to secure appointment in the Railway Clearing Accounts Office.
3 Partap Singh Yadava, son of Rao Dhan Singh Yadava, Roll No. 14283, and Mahendra Singh Yadava, son of Rao Lal Singh Yadava, Roll No. 14336. Matriculation Examination 1948 (August), students of B.S. Ahir High School, Rewari.	Attempted to secure success in the Matriculation Examination held in August, 1948, through bogus result notification.

BHUPAL SINGH,
Registrar.

PANJAB UNIVERSITY

MATRICULATION EXAMINATION, 1951

Notification No. 51—E/DISQUALIFICATION

The following candidates have been disqualified from appearing at any Examination of the University for the period and under the Regulation for the Conduct of Examinations as shown against each for using unfair means at the Matriculation Examination held in 1951.

Roll No.	Name of candidate	Father's Name	District or Institution	Period for and the Regulation under which Disqualified.
4279	Padma Kumari	Sohan Lal	Ferozepur	For 1951 & 1952 under Regulation 12 (i)
7497	Parshotam Lal	Kahan Chand Talwar	Delhi	For 1951 & 1952 under Regulation 12 (i)
7564	Bakshi Jasbir Singh	Bakshi Kartar Singh	Delhi	For 1951 & 1952 under Regulation 12 (i)
7590	Nath Chopra	Amar Nath Chopra	Delhi	For 1951 & 1952 under Regulation 12 (i)
7645	al	Faqir Chand	Delhi	For 1951 & 1952 under Regulation 12 (i)
7883	Jai Krishan	Payari Lal	Delhi	For 1951 & 1952 under Regulation 12 (i)
8040	agjit Singh	Sohan Lal Waraich	Delhi	For 1951 only under Regulation 11 (b).
8422	m Parkash Malik	Ghanisham Dass Malik	Delhi	For 1951 & 1952 under Regulation 12 (i)
8423	ani Lal	Malik Ghansham Dass	Delhi	For 1951 & 1952 under Regulation 12 (i)
8628	Dev Kathuria	Vas Dev	Delhi	For 1951, 1952, 1953, 1954 & 1955 under Regulation 13.
9309		Het Ram	Delhi	For 1951 & 1952 under Regulation 12 (i)
9633		Nath	Delhi	For 1951 & 1952 under Regulation 12 (i)